

**A COMPILATION OF RECORDS  
ON THE "SECOND ANOINTING"  
AS PRACTICED BY**

**THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS  
(MORMON CHURCH)**

## **AN OUTLINE OF THE ORDINANCE OF SECOND ANOINTINGS**

### **I. THE ORDINANCE OF THE WASHING OF THE FEET**

1. The ordinance of washing of the feet, for the man, precedes the second anointing ordinance.
2. It is normally performed in the Holy of Holies, or a sealing room set apart for such an ordinance.
3. It is performed by, or under the direction of, the Prophet.
4. The ordinance was used once, in the days of the Prophet Joseph, to seal individuals up to eternal life, but it is not used for that purpose today.
5. The ordinance cleanses the brother from the blood and sins of this generation.
6. This ordinance should not be confused with the last ordinance of the second anointing which is also referred to as the washing of feet.

### **II. THE ORDINANCE OF SECOND ANOINTINGS -- Part One Anointed & Ordained a King/Priest, Queen/Priestess**

1. It is normally administered in the Holy of Holies, but can be, and has been, administered in different locations, in a room dedicated for that purpose.
2. It is performed by, or under the direction of, the Prophet.
3. There are normally two witnesses to the event.
4. The individuals who are being anointed are dressed in their temple robes.
5. The officiator does not have to dress in his robes.
6. The husband leads in a prayer circle, and offers the signs, and prays at the altar.
7. The husband is anointed with oil, on the top of his head, and then hands are laid upon his head, and he is ordained a king and a priest unto the Most High God, to rule and reign in the House of Israel forever. This ordinance gives him the fulness of the priesthood.
8. The husband is blessed with the following (as the spirit dictates):
  - (1) Sealing power to bind & loose, curse & bless.
  - (2) Blessings of Abraham, Isaac & Jacob.
  - (3) The Holy Spirit of Promise bestowed.
  - (4) Blessed to live as long as life is desirable.
  - (5) Blessed to attain unto the Godhood.
  - (6) Power to be a member of a Godhead bestowed.
  - (7) Sealed to eternal life, if not done previously.
  - (8) Power to have the heavens opened.
  - (9) Other blessings as inspired to give.

9. The wife is then anointed with oil, on the top of her head, and then hands are laid upon her head, and she is ordained a queen and a priestess unto her husband, to rule and reign with him, in his kingdom forever.

10. The wife is blessed with the following (as the spirit dictates):

- (1) Receive all the blessings of the everlasting priesthood.
- (2) An heir to all the blessings that are sealed upon her husband.
- (3) Exalted to her husband's exaltation.
- (4) Ministering angels may attend her.
- (5) Sealed up unto eternal life.
- (6) Receive the blessings of Godhood.
- (7) May attain unto the eternal Godhead.
- (8) Live as long as life is desirable.
- (9) Power of eternal lives (posterity w/o end).
- (10) Other blessings as inspired to give.

11. The couple receives a "charge" as a part of the second anointing. Part of the covenant involved in this charge is that they do not reveal to other individuals that they have received this ordinance.

12. This ordinance can be performed for the dead, by those who have already received the ordinance.

13. The second part of the second anointings is explained to the couple. They are told to attend to this last ordinance.

### III. THE ORDINANCE OF SECOND ANOINTINGS -- Part Two "The Washing of The Feet", Wife to Husband

1. This ordinance is performed in the couple's home.
2. The husband dedicates the home, and a room in which they will perform the ordinance.
3. The ordinance follows the pattern of when Mary anointed Jesus, in Matthew 12. What the wife does here is in memorial of what Mary did.
4. The wife washes the body of her husband (similar to initiatory).
5. The wife anoints the body of her husband (similar to initiatory).
6. The ordinance prepares the husband for burial, and in this way she lays claim upon him in the resurrection.
7. Having authority, she can pronounce whatever blessings she feels appropriate upon her husband in this ordinance, as guided by the spirit.
8. This ordinance is not performed in behalf of the dead.

## SECOND ANOINTING BLESSINGS

1. Taken from the Nauvoo Temple "Book of Anointings", pp. 2-4; Historians Office Library; January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Typed as in original without use of sic.

Second anointing blessing given to HEBER C. KIMBALL, Brigham Young officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 8 January 1846.

[p. 2] President Brigham Young as president of the whole church anointed brother Heber C. Kimball first, this being according to the order in which the ordinances of the Lord's House are at all times first communicated to the children of men that he who holds the Keys of the Kingdom of Heaven to minister to men on earth as President Brigham Young now does, should confer the ordinances upon some faithful man who should in turn minister to him according to the pattern of heavenly beings.

This is the order observed by the Prophet Joseph, he first baptized Oliver, then Oliver baptised him. [p. 3]

Entry No. 1. Jan. 8th 1846.

6. o. clock eve. Pres. Brigham Young, Heber Chase Kimble, Parley Parker Pratt, Orson Pratt, John Taylor, Amasa Lyman, Newell Kimble Whitney, Vilate Kimble, Elizabeth Ann Whitney, Sarah Marinda Pratt, & Leonora Taylor --- Assembled in Pres. B. Young's Room No. 1. Dressed themselves [in] Holy Robes. The hymn now let us rejoice in the Day of Salvation, was sung and Elder Heber C. Kimble offered Prayer at the Alter after offering up the Signs of the Priesthood. Pres. Brigham Young proceeded to anoint Br. Heber C. Kimble and Vilate his wife --- and pronounced the following blessing namely Bro Heber C. Kimble in the name of Jesus Christ we pour upon thy head this Holy oil & we anoint thee a King and Priest unto the most High God & in & over the Church of Jesus Christ of Latter Days Saints and also Israel in this the Holy Temple of the Lord, at Nauvoo the City of Joseph State of Ills. & I seal upon you power to bind on Earth & it shall be bound in Heaven & whomsoever thou shalt loose on Earth shall be loosed in Heaven, & whomsoever thou shalt curse shalt be cursed, & whomsoever thou shalt bless, shall be blessed & I anoint thy head that it may be sound & thy brains shall be quick to think & to regulate thy whole body. & thine ears to hear the cries of the Poor & needy of thy Brethren, who shall come to thee for council & thine eyes that thou mayest see and understand the things of God--& that thou mayest behold Angels & thy mouth that [p. 4] thou mayest speak forth the great things of God & Seal upon you all the blessings of thy Progenitors Even Abraham Isaac & Jacob & even as far back as the Priesthood: & I say that thou shalt live to a good old age Even to three score & ten & longer if thou desire it -- & thou shalt have Power to redeem thy progenitors & thou shalt have power over thy Posterity & shall Save all of them & bring them into thy Kingdom we also seal upon thee all the power & blessing of the Holy Resurrection Even to the Eternal God head & no blessing that thy heart can conceive will be withheld from you & in the name of the Father & of the Son & of the Holy Spirit Amen--

He then anointed Sister Vilate Kimble a queen and Priestess unto her Husband [H. C. Kimball] in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head in common with her husband.

/s/ John D. Lee

2. Taken from the Nauvoo Temple "Book of Anointings"; Historian's Office Library; January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Typed as in original without use of sic.

Second anointing blessing given to BRIGHAM YOUNG, Heber C. Kimball officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 11 January 1846.

[Entry] No. 2.

Sunday Jan 11th 1846. 31 minutes to 7 P.M. Assembled in Pres. Brigham Young's Room No. 1. in the atic Story of the Lords House. Pres. B. Young Heber C. Kimble, Orson Hyde, P.P.Pratt, Orson Pratt, Williard Richards, John Taylor, Amasa Lyman, N.K. Whitney, Geo. Miller Edmund--Ellsworth, Mary Young Vilate Kimble Leonora Taylor, Elizabeth An Whitney & Elizabeth Ellsworth. Bro. J. Taylor started the hymn This Earth was once a garden place all being clothed in Priestly garments [robes]--Pres. B. Young Prayed. all having nelted [knelt] a round the Alter--previous to prare [prayer] they all arose - sang a Hymn & offered up the signs of the Holy Priesthood - then Br Heber C. Kimball proceeded to anoint and consecrate Pres. Brigham Young a King & a Priest unto the most High God over the Church of Jesus Christ of Latter Day Saints & over the whole House of Iseral--

Brother Brigham Young, I pour this holy, consecrated oil, upon your head, and anoint thee a King and a Priest of the Most High God over the Church of Jesus Christ of Latter Day Saints, and unto all Israel: and I anoint thy head, that thy brain may be healthy and active and quick to think and to understand and to direct thy whole body and I anoint thy eyes that they may see and perceive, and that thou mayest not be deceived in what thou beholdest, and that thy sight may never fail thee: and I anoint thy ears that they may be quick to hear and communicate to thy understanding; and that thou mayest hear the secret deliberations of thy enemies, and thereby thou shalt be enabled to overreach their designs: and I anoint thy nose that thou may scent, and relish the fragrance of the good things of the earth: and I anoint thy mouth that thou mayest be enabled to speak the great things of God, and confound all the wisdom of man, and put to nought all who shall raise up to oppose thee, in all countries where thou goest for thou shalt build up the Kingdom of God among many people, and in the midst of mighty nations; so thy glory shall be estab-lished, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whomsoever thou shalt loose on earth, shall be loosed in heaven; for there shall be given unto thee crowns, and kingdoms, and dominions; and thou shalt receive all thy heart shall desire; and thy soul shall be satisfied with a multitude of blessings which thou shalt receive; for princes shall bow at thy feet and deliver unto thee their

treasures; and thou shalt teach them the principles of salvation. And I seal thee up unto Eternal Life, that thou shalt come forth in the morn of the first resurrection, and receive all these blessings, in their fulness. And thou shalt attain unto [the] Eternal Godhead, and receive a fulness of joy, and glory, and power; and that thou mayest do all things whatsoever is wisdom that thou shouldest do, even if it be to create worlds and redeem them: so shall thy joy be full to the praise and glory of God: Amen.

Elder Heber Chase Kimbal then anointed MARY AN YOUNG a Queen & Priestess unto her husband [Brigham Young] in the Church of Jesus Christ of Latter Day Saints & in the house of Iseral--

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, in con-junction with thy husband: and I anoint thee to be a Queen and Priestess unto thy husband, over the Church of Jesus Christ of Latter Day Saints; and thou shalt be heir to all the blessings which are sealed upon him, inasmuch as thou dost obey his counsel; and thou shalt receive glory, honor, power and exaltation in his exaltation: and thou shalt be a strength in thy mind for thou shalt have visions, and manifestations of the Holy Spirit, and the time shall come that Angels shall visit thee, and minister unto thee, and teach thee: and in absence of thy husband shall comfort thee, and make known his situation.

Thou shalt be a wise counsellor to many of thy sex, and thy shall look unto thee for precept and for example.

Thou shalt be noted and honored for thy generosity, and the freedom and good feelings with which thou shalt relieve the wants of the distressed; and the digression [discretion] with which thou shalt act in thy sphere [p. 5] in all things. And I seal thee up unto Eternal Life, thou shalt come forth in the morning of the first resurrection and inherit with him all the honors, glories, and power of Eternal Lives, and that thou shalt attain unto the eternal Godhead, so thy exaltation shall be perfect, and thy glory be full, in a fulness of power and exaltation.

And the glory, honor and power shall be ascribed unto the Father, Son, and Holy Ghost, Amen.

3. Taken from the Nauvoo Temple "Book of Anointings", p. 5; Historian's Office Library; January 8 - February 7, 1846; Book end title: ". Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to NEWEL K WHITNEY, and his wife, ELIZABETH ANN WHITNEY; Received 12 January 1846.

[Entry] No. 3. Jan. 12th 1846. at 12. o. clock. Assembled in Room No. 1. Pres Brigham Young, Heber C Kimble, P.P.Pratt, Amasa Lyman, John Taylor, Geo Miller, Isaac Morly, Orson Spencer, Ezra T Benson, Newell K Whitney--after the usual ceremony pre-requisite to the ordinance of anointing--Pres Brigham Young anointed Newell Kimble Whitney a King & a Priest unto the Most [High] God--in the church of Jesus Christ of Latter Days Saints & in the House of

Iseral & among thy Brethren in this the House of the Lord Elizabeth An Whitney was then anointed a Queen & Priestess unto her Husband N.K. Whitney, in the Church of Jesus Christ of Latter Day Saints & to all Iseral-

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4. The individuals who are being anointed are dressed in their temple robes.
5. The officiator does not have to dress in his robes.
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8. The husband is blessed with the following (as the spirit dictates):
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  - (4) Blessed to live as long as life is desirable. (5) Blessed to attain unto the Godhood.
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9. The wife is then anointed with oil, on the top of her head, and then hands are laid upon her head, and she is ordained a queen and a priestess unto her husband, to rule



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He then anointed Sister Vilate Kimble a queen and Priestess unto her Husband [H. C. Kimball] in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head in common with her husband.

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Brother Brigham Young, I pour this holy, consecrated oil, upon your head, and anoint thee a King and a Priest of the Most High God over the Church of Jesus Christ of Latter Day Saints, and unto all Israel: and I anoint thy head, that thy brain may be healthy and active and quick to think and to understand and to direct thy whole body and I anoint thy eyes that they may see and perceive, and that thou mayest not be deceived in what thou beholdest, and that thy sight may never fail thee: and I anoint thy ears that they may be quick to hear and communicate to thy understanding; and that thou mayest hear the secret deliberations of thy enemies, and thereby thou shalt be enabled to overreach their designs: and I anoint thy nose that thou may scent, and relish the fragrance of the good things of the earth: and I anoint thy mouth that thou mayest be enabled to speak the great things of God, and confound all the wisdom of man, and put to nought all who shall raise up to oppose thee, in all countries where thou goest for thou shalt build up the Kingdom of God among many people, and in the midst of mighty nations; so thy glory shall be established, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whomsoever thou shalt loose on earth, shall be loosed in heaven; for there shall be given unto thee crowns, and kingdoms, and dominions; and thou shalt receive all thy heart shall desire; and thy soul shall be satisfied with a multitude of blessings which thou shalt receive; for princes shall bow at thy feet and deliver unto thee their treasures; and thou shalt teach them the principles of salvation. And I seal thee up unto Eternal Life, that thou shalt come forth in the morn of the first resurrection, and receive all these blessings, in their fulness. And thou shalt attain unto [the] Eternal Godhead, and receive a fulness of joy, and glory, and power; and that thou mayest do all things whatsoever is wisdom that thou shouldest do, even if it be to create worlds and redeem them: so shall thy joy be full to the praise and glory of God: Amen.

Elder Heber Chase Kimbal then anointed MARY AN YOUNG a Queen & Priestess unto her husband [Brigham Young] in the Church of Jesus Christ of Latter Day Saints & in the house of Israel--

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, in conjunction with thy husband: and I anoint thee to be a Queen and Priestess unto thy husband, over the Church of Jesus Christ of Latter Day Saints; and thou shalt be heir to all the blessings which are sealed upon him, inasmuch as thou dost obey his counsel; and thou shalt receive glory, honor, power and exaltation in his exaltation: and thou shalt be a strength in thy mind for thou shalt have visions, and manifestations of the Holy Spirit, and the time shall come that Angels shall visit thee, and minister unto thee, and teach thee: and in absence of thy husband shall comfort thee, and make known his situation.

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And the glory, honor and power shall be ascribed unto the Father, Son, and Holy Ghost, Amen.

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[Entry] No. 3. Jan. 12th 1846. at 12. o. clock. Assembled in Room No. 1. Pres Brigham Young, Heber C Kimble, P.P.Pratt, Amasa Lyman, John Taylor, Geo Miller, Isaac Morly, Orson Spencer, Ezra T Benson, Newell K Whitney--after the usual ceremony pre-requisite to the ordinance of anointing--Pres Brigham Young anointed Newell Kimble Whitney a King & a Priest unto the Most [High] God--in the church of Jesus Christ of Latter Days Saints & in the House of Israel & among thy Brethren in this the House of the Lord Elizabeth An Whitney was then anointed a Queen & Priestess unto her Husband N.K. Whitney, in the Church of Jesus Christ of Latter Day Saints & to all Israel--

THE ORDINANCE OF SECOND ANOINTINGS  
The Washing of The Feet

The following are concepts that are important to understand in order to comprehend the ramifications of this ordinance.

1. Heber C. Kimball and his wife, Vilate Kimball, were anointed king and queen, priest and priestess in January of 1844. In April of this year Heber receives the second part of the ordinance from Vilate. She anointed not only his feet, but notice all else that she did. And not only was it a "washing", but also an "anointing" as well. The purpose was that Vilate might have claim upon Heber in the resurrection. (1)
2. Wilford Woodruff and his wife Phoebe received the first part of their second anointings in January of 1844. In May of this same year, Phoebe washed Wilford that he "might be clean every whit." (2)
3. Here Heber C. Kimball receives the washing of feet from a plural wife. (3) 4. Rhoda Ann Fullmer calls this part of the ordinance "the last anointings." (4)
5. The washing of the feet is here referred to as an ordinance "pertaining to the house of the Lord". Jennette Richards indicates that she attended to this ordinance with Willard Richards. her husband. (5)
6. Phinehas Richards receives his second anointings under the hands of Parley P. Pratt, not the President of the Church. Phinehas indicates his learning about the "washing & anointing of feet for burial." (6)
7. Nancy Wilson attended to the washing of the feet after she had become a queen and a priestess. She anointed her husband to be her king, priest. and Savior, and that she might have claim on him in the resurrection. (8)
8. Indicates the Savior was married. Spoke of an ordinance that only one of his wives had attended to. (9)
9. Ruth anoints Samuel's feet, wipes them with her hair, and then kisses them after the New Testament pattern. Both the house and room had been dedicated for this purpose. (10)
10. It is not necessary to perform this part of the ordinance by proxy. (11)
11. George Q. Cannon performs the second anointing upon his son, Abraham H. Cannon. After this ordinance the washing of the feet ordinance was explained. (12)
12. John R. Winder administered the second anointings upon William Smart and his wife. They

later dedicated a room in their home wherein they performed "the second part of the ordinance of second anointings." (13)

THE ORDINANCE OF SECOND ANOINTINGS  
The Washing of the Feet

Matt. 26

6. Now when Jesus was in Bethany, in the house of Simon the leper,
7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.
8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
9. For this ointment might have been sold for much, and given to the poor.
10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
11. For ye have the poor always with you; but me ye have not always.
12. For in that she hath poured this ointment on my body, she did it for my burial.
13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Mark 14

3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.
4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
8. She hath done what she could: she is come aforehand to anoint my body to the burying.
9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Luke 7

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

## John 11

1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

## John 12

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of



Jesus, and wiped his feet with her hair: and the house was filled with odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.\*

8. For the poor always ye have with you; but me ye have not always.

\*7. I.V.: ". . .for she hath preserved this ointment until now, that she might anoint me in token of my burial."

THE ORDINANCE OF SECOND ANOINTINGS  
The Washing of The Feet

1. Journal of Heber C. Kimball, "Book 91", CHO; April 1, 1844; Typed w/o sic.

Apriel the first day 1844 I Heber C Kimball received the washing of my feet, and was annointed by my wife Vilate fore my burial. that is my feet head Stomach. Even as Mary did Jesus, that She mite have a claim on him in the Reserrection

in the City of Nauvoo [next page]

In 1845 I received the washing of my feet by [left black in the original; Heber C. Kimball's handwriting stops here and Vilate Kimball's begins:]

I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointing the head Stomach and feet of my dear companion Heber C Kimball, that I may have claim upon him in the morning of the first resurrection.

/s/ Vilate Kimball

2. Journal of Wilford Woodruff; May 5, 1844; CHO; Wilford Woodruff speaking.

I called my family together & blessed them. Phoebe washed my feet that I might be clean every whit.

3. Journal of Heber C. Kimball, "Book 92:", CHO; March 27, 1845; Typed w/o sic.

. . . in the Evening received the washing of my feet by Sarah W[hitney]

4. "Experiences in the Life of Rhoda Ann Fullmer," p. 7 of typescript, BYU, Special Collections. Original in CHO; January 19 & 20, 1846.

On December 15, 1845 we [David Fullmer and her] received our endowments and on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our second anointings and ordination and the next day, the 20th of January we attended to the last anointings, that of the feet.

5. "A Book of Proxy"--the record of sealings of husbands and wives where one or both parties are dead kept in the Nauvoo Temple, p. 31; Church Archives; Marriage Entry NO. 65; January 22, 1846; Typed w/o sic.

Williard Richards born Jan 24 1804 Hopkinton Middlesex Mass-- & Jennette Richards, (was born Aug 21--1817. Walkerford Chaidgley Lancashire England deceased) were sealed Husband & wife for time & all Eternity Amelia Elizabeth Peirson acting proxy for & in behalf of the (deceased) who died at Nauvoo; July 9th 1845 Done in presence of Heber Chase Kimble Orson Hyde & J.D. Lee Pres. B. Young officiating at the Alter done at 5 minutes to 9. evening---

Jennette Richards was Sealed to Williard as his wife for time and all Eternity--& with him attended to all the ordinances pertaining to the House of the Lord--to & including the washing of feet in the days of Pres. Joseph Smith Jr the first Prophet of the Church of the Last days--

F. D. Richards

[Note: This entry was in the handwriting of the recorder John D. Lee, though F. D. Richards was the clerk on the occasion of the performance of the ordinances.]

6. Phinehas Richards Journal; Church Archives; January 22d 1846

January 22d 1846. Visited the Temple with Wealthy she was sealed to me by the Prophet B. Young and then we repaired to the High Priests room where we were Anointed King and Queen. Priest and Priestess to the Most high God for Time and through out all Eternity by P.P. Pratt as mouth...

February 1st I labored in the Temple the last 8 working days Anointing in the High Priests Room. learnt the ordnance of the washing & anointing of feet for burial.

7. Journal of John D. Lee; February 5, 1847, Friday; Winter Quarters, Omaha, Nebraska, 1846-1847.

Morning pleasant. Pres. B. Young's health is improving. At 10 Alanson Allen, my grandson, arrived in camp for the settlements in Mo. Brought in a load of meal. Said that Caroline [Wife No.4] and his mother's family were all well. Today at 1 p.m. the aged men of Israel, called the Silver Grays, met and celebrated the praise of Zion's kings at the hall. Pres. B. Young, Kimble and others of the 21 participated in the worship. About 9 I was washed in salaratus and water from head to foot, afterward in spirits, then anointed in like manner by Louisa [Wife No. 3] and Rachel [Wife No. 6] (as I told them) preparatory to my burial. They both were very kind and attentive to me. In the eve. I felt some better. Weather warm.

8. "Record of Lewis Dunbar Sr. and Nancy Ann Wilson" Typescript, Church Archives; Account

written shortly after 20 July 1851. [While writing a eulogy in honor of his wife who died following the birth of a son, Lewis Dunbar Wilson speaks of his Nancy's faith in the Gospel and her obedience to its ordinances, particularly by referring to events that occurred on or shortly after 20 January 1846:]

So, she. Nancy Wilson, departed this life at the age of 41 years having been the mother of eleven living children, nine of them on my hands. . . [she] died having been in the church 15 years. having become a member at the age of 26 years during which time she has attended every ordinance of the Gospel that has been offered in her day. and in fact all that I know anything about. She was baptized for the remission of her sins and had hands laid upon her for the reception of the Holy Ghost. and confirmed in the Church and has received blessings from time to time.

At the temple at Nauvoo she received her washings and anointings even to become a queen and a priestess, after which time she attended to one other ordinance which was to wash the feet of her husband and anoint him to be her king and priest and Savior, that she might have claim on him at the resurrection... Nancy Wilson, who knew and died in triumph of faith in the gospel of the Son of God, after having lived and obeyed all the laws and ordinances of the Church. . . died full in the faith of a glorious resurrection with the just and was buried on the Missouri Bluff just above Kanessville [20 July 1851].

9. Mary Ellen A. Kimball Journal, Church Archives; February 18, 1857; W/O sic.

[Heber C. Kimball] came to our room [and] said he did not feel well. spoke of an ordinance which he had previously taught and said that only one of his wives had attended to it. he then spoke of our Savior and his wives but more particularly of Mary [and her] faithfulness to her Lord Said Mary felt to say that she intended to devote her time to him for he had told her that his time was short and he must soon leave them Now she says I design to attend to his words and teaching Let Martha and the rest say what they would. The Savior then told Martha to let Mary alone for she had chosen the better part which should never be taken from her Now said He follow me and you shall see my father This she did even to the tomb and was the first to see him resurrected from the grave.

10. Samuel Hollister Rogers Journal; BYU Special Collections, Mss/1134/V.II/p.78 22 September 1879

Monday 22 September 1879 the evening of the fifty second Anniversary of the Angel delivering of the Plates of the Book of Mormon to Joseph Smith the Prophet of the Lord, I dedicated the house and room also blest the Oil after which my Ruth Anointed my feet and wiped them with the hair of her head, then kissed them after the pattern as written in the Testament of the Lord Jesus Christ.

11. Letter to Pres. Wilford Woodruff. dtd 24 February 1888, from Eliza I. Jones; 10th Ward, Salt Lake City; Church Archives; Wilford Woodruff Collection.

1888  
Salt Lake City Feb 24th

President Woodruff                      Dear Brother

Will you please answer a few questions. I wish to ask. you I am the widow of Thomas. C Jones of your Circle he died soon after we came from Logan Temple working for our Dead and having our 2d Ontingins where we told to attend to the Washing of Feet at home the baby was sick after we came home so I asked Bro Jones when we should attend to it and he said we had better wait till the baby is better but he was taken sick and Died before it was attended to can that be done by Proxy or not as I feel sorry about it for he was a good man and I gave him 2 living Wives and 3 Dead ones and worked hard to help him to keep them.

[Letter from Pres. Woodruff to Eliza I. Jones; Church Archives under date:]

Feb. 24th, 1888.

Mr. Eliza I. Jones

10th Ward, Salt Lake City

Dear Sister:

The ordinance of which you speak. and which you say you failed to attend to before the death of your husband. is one that should not be written about, and it cannot be attended to by proxy. Your husband is dead and, so far as the ordinances is concerned, it is all right.

12. Journal of Abraham H. Cannon, Vol 17:22-23; BYU Special Collections; Wednesday, June 7. 1893; Ordained an apostle in 1889.

WEDNESDAY, JUNE 7th, 1893 . . . At 6 o'clock I went to the [Salt Lake] Temple where I met my folks, we having received permission from Pres. Woodruff to receive our second anointings. Father [George Q. Cannon of the First Presidency] was there to perform the ceremony. Bro. [Francis M.] Lyman was also there to be with his wife Susan D. Callister Lyman as she received this blessing. Father anointed and spoke the words. John D. T. McAllister held the horn [containing the consecrated oil], and Lorenzo Snow and John R. Winder were the witnesses. Sister Lyman was the first anointed in the presence of us all, she thus being the first to receive this blessing in this building. I then received mine, and my wives followed in the order of their

marriages. I felt very much pleased to be thus favored. The ordinance of the washing of feet was explained by Bro. McAllister, after the anointings had been given.

13. William Henry Smart Journal. 1862-1937; Photocopy of holograph. Univ of Utah, Special Collections, Marriott Library; CHO/Ms/d/85/Bx 2/fd 1.

30 May 1901 [Thursday]: . . . This afternoon my wife and I took train for Salt Lake City to get our second anointings and attend 100th anniversary of Brigham Young's birth.

31 May 1901 [Friday]: Went to Temple this morning presenting recommend which Pres. Snow gave me about 3 months ago. We had not come before for our second anointing as the baby was young. and because we desired to become settled in our new home.

I was called to speak during the services of the temple. Dwelt principally upon the necessity of keeping awake during temple services and keeping awake in our duties. I consider this a very great honor to be called to speak in the House of the Lord. Bp John R Winder annointed us and Elder Madsen instructed us. These are the greatest blessings that are bestowed upon man in the flesh. We were both melted in tears and I felt the patriarchal spirit of pure affection more than I have done before. The witnesses to the annointing were John R. Winder annointed. Adolph Madsen assisted John Nicholson Recorder.

21 June 1901 [Friday; at their home; he was the Wasatch Stake President in Heber Utah at this time]: This evening from about 9-30 to 12 O.C. my wife and I attended to the second part of the ordinance of second anointings. We besides the ordinance itself sang "We thank thee O God for a prophet," conversed concerning our duties to each other and children, read from John XII: 1-8 verses, read the Rev. on the Eternity of the Marriage Covenant. Section 132. We dedicated [the] room for the purpose of this meeting. Closed by singing: "Oh My father thou that dwellest." Anna was mouth in preliminary prayer, I gave the dedicatory prayer and the benediction. The spirit of the Lord was with us and we felt nearer together than usual: were much encouraged in pressing onward in an endeavor to succeed in life. We fasted during the day and broke our fast together a little after 12 O.C.

A COMPILATION OF QUOTATIONS  
ON  
SECOND ANOINTINGS  
CHURCH OF THE FIRSTBORN  
KINGS & PRIESTS/QUEENS & PRIESTESSES  
FULNESS OF THE PRIESTHOOD

1. T.P.J.S., pp. 63-66; January 22, 1834; Joseph Smith Jr.

In the 22nd chapter of Luke's account of the Messiah, we find the kingdom of heaven likened unto a king who made a marriage for his son. That this son was the Messiah will not be disputed, since it was the kingdom of heaven that was represented in the parable; and that the Saints, or those who are found faithful to the Lord, are the individuals who will be found worthy to inherit a seat at the marriage supper, is evident from the sayings of John in the Revelation where he represents the sound which he heard in heaven to be like a great multitude, or like the voice of mighty thunders, saying, the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: For the fine linen is the righteousness of the Saints (Rev. 19).

That those who keep the commandments of the Lord and walk in His statutes to the end, are the only individuals permitted to sit at this glorious feast, is evident from the following items in Paul's last letter to Timothy, which was written just previous to his death,--he says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." \* \* \* Reflect for a moment, brethren, and enquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn? Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved His appearing and from His hand he had a promise of receiving a crown of righteousness.

If the Saints are not to reign, for what purpose are they crowned? \* \* \* John represents the sound which he heard from heaven, as giving thanks and glory to God, saying that the Lamb was worthy to take the book and to open its seals; because he was slain, and had made them kings and priests unto God; and they should reign on the earth (see Rev. v). \* \* \*

Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtained from God promises of such weight and glory, that our hearts are often filled with gratitude that we are even permitted to look upon them while we contemplate that there is no respect of persons in His sight, and that in every nation, he that feareth God and worketh righteousness, is acceptable with Him. But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded

according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth. . . .

And though we cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises. \* \* \* . . . and when these promises are obtained, they will be promises directly to us, or they will do us no good. They will be communicated for our benefit, being our own property (through the gift of God), earned by our own diligence in keeping His commandments and walking uprightly before Him. If not, to what end serves the Gospel of our Lord Jesus Christ, and why was it ever communicated to us?

2. Young Women's Journal, Vol. 4:215-16; Spring of 1836; Pres. Lorenzo Snow.

While attending college at Oberlin, Ohio, in the spring of 1836 I had occasion to visit Kirtland, some sixty miles distant, where two of my sisters were residing. \* \* \* I became acquainted with Joseph Smith, his counselors, and a number of prominent leaders. \* \* \*

Being at that time a young man, full of worldly aspirations, with bright prospects, and means to gratify my ambition in acquiring a liberal collegiate education; also having a host of wealthy, proud, aristocratic friends and relatives watching eagerly for my achieving high honors in life, of course, you can easily understand that it was a great trial, and required the strongest effort to form a resolution to abandon those prospects, disappoint expectations, join the poor, ignorant, despised Mormons, and follow Old Joe Smith, the money digger, as he and they were regarded.

Had I then understood, as I now know, the ultimate results of obedience to the gospel, a life of purity, and after its close an exaltation to the fulness of the Godhead, I should then have been ashamed to have called it a sacrifice. But in my ignorance, at that time, of its blessings and glories, it was the fiercest struggle of heart and will I ever experienced before or since. But through the help of the Lord, for I feel certain that He must have helped me, I laid my pride, worldly ambition and aspirations upon the altar, and as humble as a child went to the waters of baptism, received the ordinance administered by an Apostle, and afterwards the laying on of hands.

2a. History of the Church, Vol. 4:570; Wednesday, March 30, 1842; Remarks by Joseph Smith to the Female Relief Society.

All must act in concert, or nothing can be done, and should move according to the ancient Priesthood; hence the Saints should be a select people, separate from all the evils of the world---choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of



Priests, a holy people, a chosen generation, as in Enoch's day, having all the gifts as illustrated to the Church in Paul's epistles and teachings to the churches in his day. . . .

3. Journal of Heber C. Kimball; June 1842; Heber C. Kimball speaking.

June 1842 I was initiated into the ancient order, was washed and anointed and sealed and ordained [to become] a priest and so forth, in company with many others. That is, Joseph Smith, Hiram Smith, Wm. Law, Wm. Marks, Judge Adams, Brigham Young, Willard Richards, George Miller, Newel K. Whitney.

4. History of the Church, Vol. 5:139-40; 31 August 1842; Joseph Smith Jr.

My feelings at the present time are that inasmuch as the Lord Almighty has preserved me until today, He will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fullness of the priesthood in the last days, that all the power of earth and hell can never prevail against it.

5. History of the Church, Vol. 5:212; 30 December 1842; Joseph Smith Jr.

While in conversation at Judge Adams during the evening, I said, Christ and the resurrected Saints will reign [as kings & priests] over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men [those who have not been baptized] on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.

6. Times & Seasons, Vol. 4:81-85; February 15, 1843; Joseph Smith's poetic version of the revelation currently recorded in D&C 76, known as the vision.

For these overcome, by their faith and their works,  
Being tried in their life-time, as purified gold,  
And seal'd by the spirit of promise to life,  
By men called of God, as was Aaron of old.

They are they, of the church of the first-born of God,  
And unto whose hands he committeth all things;  
For they hold the keys of the kingdom of heav'n,  
And reign with the Saviour, as priests and as kings.

They're priests of the order of Melchisedec,  
Like Jesus (from whom is this highest reward),      Receiving a fulness of glory  
and light;  
As written--they're God's, even sons of the Lord.

7. Words of the Prophets--Scriptural Items, Church Historical Dept; June 11, 1843; Discourse by Joseph Smith.

June 11 Joseph said the reason why the Jews were scattered and their House left unto them desolate was because they refused to be gathered that the fulness of the Priesthood might be revealed among them which never can be done but by the gathering of the People also [next page] the Order & Ordinances of the Kingdom were instituted by the Priesthood in the council of Heaven before the world was.

8. History of the Church, Vol. 5:423-24; Sunday, June 11, 1843; Discourse by Joseph Smith on the Gathering.

If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. \* \* \*

All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole.

9. History of the Church, Vol. 5:527; 6 August 1843; See also Wilford Woodruff Journal under date.

Meeting of the Twelve Apostles in Philadelphia.      \* \* \*

President Brigham Young addressed the congregation at considerable length. \* \* \* He also remarked that if any in the Church had the fullness of the Melchizedek Priesthood, he did not know it. For any person to have the fullness of that priesthood, he must be a king and priest. A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom.

10. T.P.J.S., pp. 320-21; 13 August 1843; Joseph Smith Jr.

The sound saluted by ears---"Ye are come unto Mount Zion, and unto the city of the living

God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant" (Hebrew xii:22,23,24). What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge? \* \* \*

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

The speaker continued to teach the doctrine of election and the sealing powers and principles, and spoke of the doctrine of election with the seed of Abraham, and the sealing of blessings upon his posterity, and the sealing of the fathers and children, according to the declarations of the prophets. He then spoke of Judge Higbee in the world of spirits, and the blessings which he would obtain, and of the kind spirit and disposition of Judge Higbee while living; none of which was reported. \* \* \*

The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

#### 11. Manuscript History of the Church, Ms/f/315/Book E-1; August 13, 1843.

Doctrine of election---sealing of the servants of our God on the top of their heads---'tis not the cross, as the catholics would have it. Doctrine of election to Abraham was in the relation to the seed. A man wishes to be embraced in the covenants of Abraham.

Judge Higby in the world of spirits is sealed unto the throne, and doctrine of election sealing the fathers and children together.

#### 12. Joseph Smith Diary; 13 August 1843; Joseph Smith.

4 destroying angels holding power over the 4 quarters of the earth until the servants of God are sealed in their foreheads what is that seal. shall I tell you? No. Doctrine of Election sealing (of the servant forged) on the top of their heads. tis not the cross as the catholics would have it.

#### 13. T.P.J.S., pp. 322-323; August 27, 1843; Remarks by the Prophet Joseph Smith.

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of

power and blessings. In fact, that priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. \* \* \*

How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.

Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing is to be called, elected and made sure. \* \* \* Men have to suffer [to wean us away from this world] that they may come upon Mount Zion and be exalted above the heavens.

14. Manuscript History of the Church, Ms/d/4409; August 27, 1843; CHD; Franklin D. Richards "Scriptural Items".

There are 3 grand principles or orders of Priesthood portrayed in this chapter [Heb 7].

1st Levitical which was never able to administer a Blessing but only to bind heavy burdens which neither they nor their father [were] able to bear.

2 Abrahams Patriarchal power [endowment thru temple marriage] which is the greatest yet experienced in this church [the second anointing ordinance which makes a man a king & priest was introduced a month later].

3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless Life to man & no man can attain to the Joint heirship with Jesus Christ without being administered to by one having the same power & Authority of Melchisedec.

15. Joseph Smith Diary; Sunday morning, August 27, 1843.

What was the power of Melchisedec was not P. of Aaron &c. a king & a priest to the most high God. a perfect law of Theocracy holding keys of power & blessings. stood as God to give laws to the people. administering endless lives to the sons and daughters of Adam kingly powers of anointing.

16. James Burgess Notebook; Sunday morning, August 27, 1843.

Abraham's priesthood was of greater power than Levi's and Melchizedec's was of greater power than that of Abraham. \* \* \* I ask was there any sealing power attending this priesthood [Aaronic] that would admit a man into the presence of God. Oh no, but Abraham's was a more exalted power or priesthood he could talk and walk with God [thru the endowment & temple marriage] and yet consider how great this man was when even this patriarch Abraham gave a

tenth part of all his spoils and then received a blessing under the hands of Melchisedec even the last law or a fulness of the law or priesthood which constituted him a king and priest after the order of Melchisedec or an endless life. \* \* \* It is understood by many by reading this chapter [Heb 7] that Melchisedec was king of some country or nation on the earth, but it was not so, In the original it reads king of Shaloom which signifies king of peace or righteousness and not of any country or nation. \* \* \*

Men will set up stakes and say thus far will we go and no farther, did Abraham when called upon to offer his son, did the Saviour, no, view him fulfilling all righteousness again on the banks of Jordan, also on the Mount transfigured before Peter and John there receiving the fulness of priesthood or the law of God, setting up no stake but coming right up to the mark in all things here him after he returned from the Mount, did ever language of such magnitude fall from the lips of any man, hearken him. All power is given unto me both in heaven and the earth.

17. Joseph Smith "Diary", Ms/d/155/Bx l/fd 7; September 28, 1843; See also History of the Church, Vol. 6:39.

Thursday Sept 28 1843 / 10 A.M. in the street going toward / printing office. 11 1/2 A.M. in Council over / the Store. Hyrum, Newell, Geo. M., Wad & A/ J.S., J.T., A.L., L.W., J.M.B.--and at 7 eve / met at the Mansion upper room prest. with / W.L., W.M. Baurak Ale was by common / consent, & unanimous voice chosen president / of the quorum. & anointed & ordn to the highest / and holiest order of the priesthood (& companion do.-) / Joseph Smith, Hyrum Smith, Geo Miller, N.K. Whitney / Willard Richards, John Smith, John Taylor, / Amasa Lyman, Lucien Woodworth, J.M. Bernhisel / --Wm Law, Wm Marks, - President led in / prayers, that his days might be prolonged have dominion / over his enemies.. all their households be blessed / and all the church & world.

18. "Historian's Office Private Journal, 1858", p. 24, kept by Wilford Woodruff, Church Archives; September 28, 1843.

Feb 26 1867. While reading Dr Richards Journal we found the account of the Second Anointing of President Joseph Smith, & by the Council of G. A. Smith Histo I record the Account in this Journal

Thursday Sept 28, 1843 The Council met over the Store Also at 7 o'clock in the Evening met in an upper room in the mansion. There were present Joseph Smith, Hyram Smith, George Miller N. K. Whitney, Willard Richard John Smith John Taylor Amasa Lyman, Locian Woodworth, J M Bernhisel Wm Law., Wm Marks. Joseph Smith led in prayer he prayed that his days might be lengthened & had dominion over his Enemies, and all there Households be blessed & all the world Then by common consnt Joseph Smith the Prophet Received his second Anointing of the Highest & Holiest order.

19. Joseph Smith "Diary", Ms/d/155/Bx I/fd 7; October 1, 1843.

eve - Council met same as Thursday previous / except & S. Law, - Marks.Durphy..-&-Hirums wife.- Joseph / &c re - anointed, Law &c, anointed counselors.-- prayer & singing adjourned to Wednesday eve.

[Joseph Smith given second anointing again.]

20. "Historian's Office Private Journal, 1858", p. 24, kept by Wilford Woodruff, Church Archives; October 8, 1843.

Sunday Oct 8 1843 Prayer Meeting at Josephs Hyrum Smith & Wife received his second Anointig

21. T.P.J.S., pp. 325-26; October 9, 1843; Discourse by Joseph Smith.

I assure the Saints that truth, in reference to these matters, can and may be known through the revelations of God in the way of His ordinances, and in answer to prayer. The Hebrew Church "came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the new covenant." What did they learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: the keys of power and knowledge were with them to communicate to the saints. Hence the importance of understanding the distinction between the spirits of the just and angels. \* \* \*

The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

22. Joseph Smith "Diary", Ms/d/155/Bx I/fd 7; November 22, 1843.

Prayer Meeting in the eve at old home. B Young [and wife anointed].

23. Manuscript History of Brigham Young, p. 155; November 27, 1843.

--27--I attended prayer-meeting in the evening at President Joseph Smith's. Bishop N. K. Whitney and wife were [second] anointed.

24. Manuscript History of Brigham Young, p. 158; January 14, 1844.

--14 (Sunday) --Preached in the city. In the evening attended prayer meeting at the Assembly Room. My wife Mary Ann and I received our second anointing. [See 22 Nov 1843 for the first instance of this ordinance.]

25. T.P.J.S., p. 330; January 20, 1844; Discourse by Joseph Smith.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations [as king and priest] and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah.

26. Manuscript History of Brigham Young, p. 158; 20 January 1844. See also Journal of Wilford Woodruff under date for similar entry.

--20--Met with the Quorum; Heber C. Kimball and his wife Vilate received their second anointing.

27. Manuscript History of Brigham Young, p. 158-59; 21 January 1844. See Journal of Wilford Woodruff under date for extended entry.

--21 (Sunday)--I met in the Assembly Room with the Quorum, [p. 159] and administered to Parley P. Pratt his second anointing.

28. Journal of Wilford Woodruff; 21 January 1844.

I met with the quorum in the evening had an interestin time many good exhortation were given by the brethren concerning the things of God P.P.P. received his 2d Anointing Joseph said concerning Parley P. Pratt that he had no wife sealed to him for Eternity as He would want a wife in the resurrection or els his glory would be cliped many arguments He used upon this subject which were rational & consistent. Br. Joseph said now what will we do with Elder P. P. Pratt He has no wife sealed to him for Eternity He had one living wife but she had a former Husband did not wish to be sealed to Parly, for Eternity now is it not right for Parley to have another wife that can [end of the entry]. . .

29. Wilford Woodruff--His Life & Labors, pp. 197-98; 1965 ed; by Matthias F. Cowley.

On January 21st, Elder Woodruff records the fact that Apostle Parley P. Pratt had just received second anointings and that he had been instructed by the Prophet that it was his duty to have his wife sealed to him for eternity in order that his glory might be full.

30. Manuscript History of Brigham Young, p. 159; 25 January 1844.

--25--The Quorum met at my house: Orson Hyde received his second anointing.

31. Manuscript History of Brigham Young, p. 159; 26 January 1844.

--26--The Twelve met at my house: Orson Pratt received his second anointing.

32. Manuscript History of Brigham Young, p. 159; 27 January 1844.

--27--We met at the Assembly Room: Willard Richards and his wife Jenetta were sealed and received their second anointing.

33. Manuscript History of Brigham Young, p. 159; 28 January 1844.

--28--The Quorum met in the Assembly Room. Wilford Woodruff and his wife Phebe W. were sealed and received their second anointing.

34. Manuscript History of Brigham Young, p. 159; 30 January 1844.

--30--The Quorum met at my house. John and Leonora Taylor were sealed and anointed.

["J Taylor & Leonora Taylor received their 2d Anointing & sealing."---taken from the Journal of Wilford Woodruff under date.]

35. Manuscript History of Brigham Young, p. 159; 31 January 1844.

--31--I met with the Quorum at my house. George A. and Bathsheba W. Smith were anointed, having been sealed on the 20th inst.

["Geo A. Smith & wife Bathsheba / W. Bigler received their Second / Anointing, which was administered by Brigham Young / Prest of the Twelve"--taken from the Joseph Smith "Diary",



under date.]

["Jan 31, 1844 Geo A Smith & Bathsheba W Smith Recvd our 2 anointing at B Young house"---taken from the George A. Smith 1841-1845 Journal, Number 6, p. 148, Ms/f/96/#1/Archives.]

36. Journal of Heber C. Kimball, Book 91; 1 February 1844.

February the first 1844 my Self and wife Vilate was annonnted Preast and Preastest unto our God under the Hands of B Young, and by the ways of the Holy order.

37. Journal of Wilford Woodruff; 2 February 1844.

I met with the quorum for Prayer &c at / Elder Youngs Bro & Sister Wm W Phelps / attended with us Bro Phelps spoke concerning his / appointment as a Lawyer in Israel Brother & / Sister Wm W Phelps received their 2d Anointing & / sealing.

38. Journal of Wilford Woodruff; 3 February 1844.

In the evening of this day the quorum / met at Josephs store Brothers Wm Clayton & / Joseph Young met with them But I was not / present. \* \* \* Joseph Young & wife & Wm Clayton / received their 2d Endowments &c.

39. History of the Church, Vol. 6:196; 4 February 1844; Discourse by Joseph Smith. This is not in Teachings of the Prophet Joseph Smith.

Sunday, 4.---I attended prayer-meeting with the quorum [of the Holy Order] in the assembly room, and made some remarks respecting the hundred and forty four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced.

[This Joseph could confidently say inasmuch as over 20 brethren had just received their second anointings.]

40. Journal of Wilford Woodruff; 4 February 1844.

I met with the quorum in the evening Br / & Sister Lott was present we had a good / time in prayer Br Joseph gave us good instrution in meekness & humility the revelator / John remarks was quoted to in the evening / concerning the 144000 of the tribes of Israel / Cornelius P Lott &

wife received their 2d Anointing / & sealing.

41. History of the Church, Vol. 6:224; 23 February 1844. Joseph Smith Jr.

Met with the Twelve in the assembly room concerning the Oregon and California Exploring Expedition; Hyrum and Sidney present. I told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. "Send twenty-five men: let them preach the Gospel wherever they go. \* \* \* Appoint a leader, and let them beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, &c.

42. Journal of Wilford Woodruff; 26 February 1844.

I met with / the quorum in the evening but meeting / closed soon after we arrived Fathers John . Smith & wife & Isaac Morley & wife met with / the quorum in the afternoon & evening \* \*  
\* Father John Smith & wife Isaac Morley & wife had their 2d anointing & sealing.

43. History of the Church, Vol. 6:237; 7 March 1844; Hyrum Smith speaking.

I think this people is abundantly able to build this temple, and much depends upon it for our endowments and sealing powers; and many blessings depend upon it.

["He told us to pray 'that you may live to go into this Temple and be sealed in your foreheads,'---putting his hand upon his forehead---for said he, 'It is your right to live until you are three score years and ten.' (Wandle Mace Journal, p. 129)]

44. History of the Church, Vol. 6:251-254; Sunday, 10 March 1844. Discourse by the Prophet Joseph at the funeral of King Follett.

The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

\* \* \*

. . . the power of Elijah is sufficient to make our calling and election sure.

\* \* \*

Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the Priesthood; and the priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised

up out of his lineage. \* \* \*

Again: The doctrine or sealing power of Elijah is as follows:--If you have [the sealing] power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory.

45. Journal of Heber C. Kimball, "Book 91", CHO; April 1, 1844; Typed w/o sic

Apriel the first day 1844 I Heber C Kimball received the washing of my feet. and was annointed by my wife Vilate fore my burial. that is my feet head Stomach. Even as Mary did Jesus, that She mite have a claim on him in the Reserrection

in the City of Nauvoo [next page]

In 1845 I recieved the washing of my feet by [left blank in the original; Heber C. Kimball's handwriting stops here and Vilate Kimball's begins:]

I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointing the head Stomach and feet of my dear companion Heber C Kimball, that I may have claim upon him in the morning of the first resurrection

/s/ Vilate Kimball

46. T.P.J.S., pp. 362-63; 8 April 1844; Discourse by Joseph Smith.

The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. \* \* \* . . every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings and receive all the keys and powers of the Priesthood, the same as for himself.

47. T.P.J.S., p. 366; 2 May 1844. Also H.C. 6:363-67. Discourse by Joseph Smith.

I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with

them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and election sure.

48. Journal of Wilford Woodruff; May 5, 1844; CHO; Wilford Woodruff speaking.

I called my family together & blessed them. Phoebe washed my feet that I might be clean every whit.

49. Times & Seasons, Vol. 5:661, 663-4; Sunday, September 8, 1844; Trial of Sidney Rigdon.

[Comments by Elder John Taylor:]

Elder Rigdon was appointed by President Smith to go to Pittsburg and build up a church; but he was expressly forbid to take any one with him. Now I would ask, has Elder Rigdon accomplished his mission? Has he sought to build up the church according to President Smith's order? No. He has been holding secret meetings; he has ordained men illegally, and contrary to the order of the priesthood; he has been ordaining men to the offices of prophets, priests and kings; whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the church but what is acquainted with this fact. Can a teacher ordain a priest? Can a priest ordain an elder? Can an elder ordain a high priest, or any of the former ordain an apostle? You all know they could not, it is contrary to the order of God; and yet we find that President Rigdon, a man who ought to know better---who does know better---has been ordaining men to offices that he does not hold himself: and yet he has come to us with a revelation to lead this church to the Celestial kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself without the accompanying ordinances, and under the circumstances which he did.

[Comments by Heber C. Kimball:]

He (Sidney Rigdon) has no authority only what he receives from the church, if he was one with us, why was he not in our councils? He was not in the council pertaining to the High Priesthood until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in [i.e., Phelps helped him get the endowment.], but he has not got the same authority [a fulness of the priesthood through the second anointing ordinance] as others; there are more than thirty men who have got higher authority than he has. \* \* \*

There are men here, brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them.

50. History of the Church, Vol. 7:268-69; Sunday, September 8, 1844.

Minutes of a meeting of the Church of Jesus Christ of Latter-day Saints held on the meeting ground of the city of Nauvoo. \* \* \*

Elder W. W. Phelps moved that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of satan until he repent.

Bishop Newel K. Whitney then presented the motion to the high council (who was trying the case) and the vote was unanimous in the affirmative. \* \* \*

President Young arose and delivered Sidney Rigdon over to the buffetings of satan in the name of the Lord, and all the people said, Amen.

[Footnote comments by B. H. Roberts:]

Very serious charges are made against Elder Rigdon for insubordination, for claiming to hold keys and authority above any man or set of men in the church, even superior authority and keys thereof than those held by the Twelve; and likewise he had ordained men to positions---places and offices not recognized as properly belonging to the church.

51. Letter written by Orson Hyde to Ebenezer Robinson, September 19, 1844. Steam Boat North Bend,

Sept. 19th, 1844

Dear E. Robinson,

You probably may have received something by way of counsel from Nauvoo from Brother Young, if so, I trust you will regard it as coming from "the proper source." We have had a charge given us by our prophet, and that charge we intend to honor and magnify. It was given in March last. He said; "let no man take your crown, and though you should have to walk right into death, fear not, neither be dismayed." "You have to die but once." "To us were committed the Keys of the Kingdom, and every gift, key and power, that Joseph ever had," confirmed upon our heads by an anointing, which Bro. Rigdon never did receive.

We know the charge which the prophet gave us, and the responsibility which the Spirit of the living God laid on us through him, and we know that Elder Rigdon does not know what it was. We have counted the cost of the stand we have taken, and have firmly and unitedly, with prayer and with fasting---with signs and with tokens, with garments and with girdle, decreed in the name of Jesus Christ, that we will honor our calling, and faithfully carry out the measures of the prophet so far as we have power, relying on the arm of God for strength in every time of need.

I know that the curse of God will fall upon every one that tries to give us trouble or to weaken our hands in the work in which we are engaged, for this promise we have obtained from the Lord in solemn convocation.

I want you to read this letter to the Saints in Pittsburg, not to the world.

My kind love to all the Saints, to yourself and family.

Yours truly, Orson Hyde

[This letter was later printed in The Return, Vol. 2, No. 4, (April, 1890), p. 253.]

52. Times & Seasons, Vol. 5:670, (October 1, 1844); John Taylor, Editor.

The truth is, religion---old fashioned Abel, Noah, Abraham, Israel, Moses, Shadrach, Meshach, Abendnego, Isaiah, Jeremiah, Daniel, Jesus Christ, Apostolic, Mormon religion---is made up of "obedience," come life or death, with crowns for crosses; being ordained to eternal life [through the second anointing] after sin is overcome [through the washing of the feet]. Therefore brethren, endure, like good soldiers, to the end, and you will be ordained [kings & priests] to this highest honor of the priesthood.

53. History of the Church, Vol. 7:281-282; October 1, 1844; General Epistle to the Saints by President Brigham Young.

Yes, brethren, we verily know and bear testimony, that a cloud of blessing and of endowment, and of the keys of the fulness of the priesthood, and of things pertaining to eternal life, is hanging over us, and ready to burst upon us; or upon as many as live worthy of it, so soon as there is a place found on earth to receive it. Therefore, let no cunningly devised fable, no false delusive spirit, or vision, no man or set of men who go out from us, but are not of us, have any influence on your minds for a moment, to draw your minds away from this all important work. But enter steadily and regularly upon a strict observance of the law of tithing, and of freewill offerings, till Jehovah shall say it is enough; your offerings are accepted; then come up to the House of the Lord, and be taught in his ways, and walk in his paths; yea, enter his sanctuary; and receive the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

54. Journal of George Laub; BYU Special Collections; Under date given. At the dedication services of the Seventies Hall.

[29 December 1844, discourse by Amasa Lyman:]

Now I say unto you come try all what your teachers tell you and you will receive light & wisdom knowledge and truth, wash yourselves, keep yourselves clean for the lord will have clean vessels and he is a god of order therefore we must have our bodys washed and anointed that we may be clean Also our feet that we may receive our Endowment and hands Laid on to Exalt ourSelves to the highest glory and Exaltation. But there are some gone out from us that have no order. They ordained kings and Priests and know not them Selves nor understand the order of the kingdom, and they drew away some with them. But the time will come that they will say Lord Lord have we not prophesied in thy name Cast out devils in thy name Laid hands on the sick and done many mighty works in thy name But the Lord will Say depart from me ye workers of Iniquity for I know you not for ye have not kept the commandments as it becomes Saints. Amen.

[31 December 1844, remarks by Heber C. Kimball:]

If we [are] to become Kings and Priests unto God we must make our children just as happy as they can be & we must be rulers over them to give them their inheritance.

55. Millennial Star, Vol 5:149-153, March 1845; Written in New York, January 1, 1845 by Elder Parley P. Pratt

He [Joseph Smith] proceeded to confer on elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection and the life to come.

56. Journal of Heber C. Kimball, "Book 92"; CHO; March 27, 1845.

27\*\*\*////\*\*in the / Evning received the washing / of my feet by Sarah W[hitney]

57. Millennial Star, Vol. Appendix: pp. 9-10; Written in New York by Elder Parley Pr. Pratt; April 6, 1845.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him---"I am Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the Holy of Holies, there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days,

for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with His presence, while the cloud of His glory shall be seen in His temple.

58. Times & Seasons, Vol. 6:954; Speech delivered by President B. Young, in the City of Joseph; April 6, 1845.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that shall receive more and more, and more even to the fullness of the eternal Godhead: there is no stopping place, but the weak capacity of man cannot understand it unless the spirit of the eternal God is in their hearts, and then they can comprehend but a little of it.

59. Times & Seasons, Vol. 6:920; publication date: June 1, 1845; Funeral date & date of discourse: May 24, 1845; Elder Orson Pratt.

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

60. Journal of Heber C. Kimball, "Book 92"; CHO; 1845.

In the City of Nauvoo in 1845 I received the washing of my feet.

61. "Book of Anointings" from the Nauvoo Temple pp. 2-4; Historians Office Library; January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to Heber C. Kimball, Brigham Young officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 8 January 1846.

[p. 2] President Brigham Young as president of the whole church anointed brother Heber



C. Kimball first, this being according to the order in which the ordinances of the Lords House are at all times first communicated to the children of men that he who holds the Keys of the Kingdom of Heaven to minister to men on earth as President Brigham Young now does, should confer the ordinances upon some faithful man who should in turn minister to him according to the pattern of heavenly things.

This is the order observed by the Prophet Joseph, he first baptized Oliver, then Oliver baptised him. [p. 3]

Entry No. 1. Jan. 8th 1846.

6. o. clock eve. Pres. Brigham Young, Heber Chase Kimble, Parley Parker Pratt, Orson Pratt, John Taylor, Amasa Lyman, Newell Kimble Whitney, Vilate Kimble, Elizabeth Ann Whitney, Sarah Marinda Pratt, & Leonora Taylor-----Assembled in Pres. B. Young's Room No. 1. Dressed themselves [in] Holy Robes. The hymn now let us rejoice in the Day of Salvation, was sung and Elder Heber C. Kimble offered Prayer at the Alter after offering up the Signs of the Priesthood. Pres. Brigham Young proceeded to anoint Br. Heber C. Kimble and Vilate his wife----and pronounced the following blessing namely

Bro Heber C. Kimble in the name of Jesus Christ we pour upon thy head this Holy oil & we anoint thee a King and Priest unto the most High God & in & over the Church of Jesus Christ of Latter Days Saints and also Israel in this the Holy Temple of the Lord, at Nauvoo the City of Joseph State of Ills. & I seal upon you power to bind on Earth & it Shall be bound in Heaven & whomsoever thou Shalt loose on Earth shall be loosed in Heaven, & whomsoever thou shalt curse Shalt be cursed, & whomsoever thou shalt bless, shall be blessed & I anoint thy head that it may be sound & thy brains shall be quick to think & to regulate thy whole body. & thine ears to hear the cries of the Poor & needy of thy Brethren, who shall come to thee for council & thine eyes that thou mayest see and understand the things of God--& that thou mayest behold Angels & thy mouth that [p. 4] thou mayest speak forth the great things of God & Seal upon you all the blessings of thy Progenitors Even Abraham Isaac & Jacob-- & even as Far back as the Priesthood: & I say that thou shalt live to a good old age Even to three score & ten & longer if thou desire it--- & thou shalt have Power to redeem thy progenitors & thou shalt have power over thy Posterity & shall Save all of them & bring them into thy Kingdom we also seal upon thee all the power & blessing of the Holy Reserection Even to the Eternal God head & no blessing that thy heart can conceive will be withheld from you & in the name of the Father & of the Son & of the Holy Spirit Amen---

He then anointed Sister Vilate Kimble a queen and Priestess unto her Husband [H.C.Kimball] in the Church of Jesus Christ of Latter Days Saints & in Israel. & pronounced all the blessings upon her head in common with her husband.

/s/ John D. Lee

62. "Book of Anointings" from the Nauvoo Temple; Historians Office Library; January 8 - February

7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to Brigham Young, Heber C. Kimball officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 11 January 1846.

[Entry] No. 2.

Sunday Jan 11th 1846. 31 minutes to 7 P.M. Assembled in Pres. Brigham Youngs Room No. 1. in the atic Story of the Lords House. Pres. B. Young Heber C. Kimble, Orson Hyde, P.P.Pratt, Orson Pratt, Willard Richards, John Taylor, Amasa Lyman, N.K.Whitney, Geo. Miller Edmund--Ellsworth, Mary Young, Vilate Kimble Leonora Taylor, Elizabeth An Whitney & Elizabeth Ellsworth. Bro. J. Taylor started the hymn This Earth was once a garden place all being clothed in Priestly garments [robes]--Pres. B. Young Prayed. all having nelted [knelt] a round the Alter--previous to prare [prayer] they all arose - sang a Hymn & offered up the signs of the Holy Priesthood - then Br Heber C. Kimball proceeded to anoint and consecrate Pres. Brigham Young a King & a Priest unto the most High God over the Church of Jesus Christ of Latter Day Saints & over the whole House of Iseral--

Brother Brigham Young, I pour this holy, consecrated oil, upon your head, and anoint thee a King and a Priest of the Most High God over the Church of Jesus Christ of Latter Day Saints, and unto all Israel: and I anoint thy head, that thy brain may be healthy and active and quick to think and to understand and to direct thy whole body and I anoint thy eyes that they may see and perceive, and that thou mayest not be deceived in what thou beholdest, and that thy sight may never fail thee: and I anoint thy ears that they may be quick to hear and communicate to thy understanding; and that thou mayest hear the secret deliberations of thy enemies, and thereby thou shalt be enabled to overreach their designs: and I anoint thy nose that thou may scent, and relish the fragrance of the good things of the earth: and I anoint thy mouth that thou mayest be enabled to speak the great things of God, and confound all the wisdom of man, and put to nought all who shall raise up to oppose thee, in all countries where thou goest for thou shalt build up the Kingdom of God among many people, and in the midst of mighty nations: so thy glory shall be established, and whosoever thou shalt bind on earth, shall be bound in heaven, and whomsoever thou shalt loose on earth, shall be loosed in heaven; for there shall be given unto thee crowns, and kingdoms, and dominions; and thou shalt receive all thy heart shall desire; and thy soul shall be satisfied with a multitude of blessings which thou shalt receive; for princes shall bow at thy feet and deliver unto thee their treasures; and thou shalt teach them the principles of salvation. And I seal thee up unto Eternal Life, that thou shalt come forth in the morn of the first resurrection, and receive all these blessings, in their fulness. And thou shalt attain unto [the] Eternal Godhead, and receive a fulness of joy, and glory, and power; and that thou mayest do all things whatsoever is wisdom that thou shouldest do, even if it be to create worlds and redeem them: so shall thy joy be full to the praise and glory of God: Amen.

Elder Heber Chase Kimbal then anointed Mary An Young a Queen & Priestess unto her husband [Brigham Young] in the Church of Jesus Christ of Latter Day Saints & in the house of Iseral--

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon

thee all the blessings of the everlasting priesthood, in conjunction with thy husband: and I anoint thee to be a Queen and Priestess unto thy husband, over the Church of Jesus Christ of Latter Day Saints; and thou shalt be heir to all the blessings which are sealed upon him, inasmuch as thou dost obey his counsel; and thou shalt receive glory, honor, power and exaltation in his exaltation: and thou shalt be a strength in thy mind for thou shalt have visions, and manifestations of the Holy Spirit, and the time shall come that Angels shall visit thee, and minister unto thee, and teach thee: and in absence of thy husband shall comfort thee, and make known his situation.

Thou shalt be a wise counsellor to many of thy sex, and they shall look unto thee for precept and or example.

Thou shalt be noted and honored for thy generosity, and the freedom and good feelings with which thou shalt relieve the wants of the distressed; and the digression [discretion] with which thou shalt act in thy sphere [p. 5] in all things. And I seal thee up unto Eternal Life, thou shalt come forth in the morning of the first resurrection and inherit with him all the honors, glories, and power of Eternal Lives, and that thou shalt attain unto the eternal Godhead, so thy exaltation shall be perfect, and thy glory be full, in a fulness of power and exaltation.

And the glory, honor and power shall be ascribed unto the Father, Son, and Holy Ghost: Amen.

63. Diary of Brigham Young, University of Utah; 11 January 1846.

I spent the day in the temple about 3. 0 my family came up into the temple also Bro. Kimball's Bro. O Hyde's Bro N.K. Whitney's we had a good visit and they met in my room together with others & I received my last anointing under the hands of brother H. C. Kimball---

64. "Book of Anointings" from the Nauvoo Temple p. 5; Historians Office Library; January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to Newel K Whitney, and his wife, Elizabeth Ann Whitney; Received 12 January 1846.

[Entry] No. 3. Jan. 12th 1846. at 12. o. clock. Assembled in Room No. 1. Pres Brigham Young, Heber C Kimble, P.P.Pratt, Amasa Lyman, John Taylor, Geo Miller, Isaac Morley, Orson Spencer, Ezra T Benson, Newell K Whitney--after the usual ceremony pre-requisite to the ordinance of anointing---Pres Brigham Young anointed Newell Kimble Whitney a King & a Priest unto the Most [High] God--in the church of Jesus Christ of Latter Days Saints & in the House of Iseral & among thy Brethren in this the House of the Lord-----Elizabeth An Whitney was then anointed a Queen & Priestess unto her Husband N.K. Whitney, in the Church of Jesus Christ of Latter Day Saints & to all Iseral---

65. Brigham Young "Diary"; University of Utah; 12 January 1846.

. . .the day I spent in the temple. In the evening Evan M. Greene; my clerk through sickness was compelled to retire from his labour. Bro John D. Lee appointed to take his place There being few records to be kept separately & apart containing the first sealings of the living & of proxy & of adoption & also that of the 2nd anointings which I found to be a great task for one man to perform therefore I employed Bro. Franklin Richard to assist in keeping those records above alluded too---

66. Temple Record of the Smith Family; 12 January 1846.

[This record indicates that Joseph Smith Jr., received by proxy on this date his second anointing. This record gives no date whatsoever for Emma receiving these ordinances.]

67. Journal of Abraham O. Smoot, p. 245; Mss 896; BYU Special Collections; January 13, 1846

13 Spent the afternoon of the 13th, in the Temple, and received a promise from Heber C. Kimball to receive my second ordinances during the week upon a condition of being prayerful and faithful which was complied with to the best of my ability.

68. History of George A. Smith; Ms 36/Box 5/ Bk 2; University of Utah Library; January 13, 1846.

I went to the house of the Lord with my wife, Bathsheba W., and [were] sealed by President Brigham Young, in the presence of witnesses, which was duly recorded. We then received a second anointing under the hands of Orson Hyde.

69. Journal of Abraham O. Smoot, p. 246; Mss 896; BYU Special Collections; January 14, 1846.

On the 14th attended in the Temple and was favored with the privilege of helping to form a Quorum of Priesthood to the receiving of the Second ordinances &c.

70. Mormonism Unveiled (1880), p. 169, 171; January 14, 1846; John D. Lee.

I was among the first to receive my washing and anointings, and even received my second anointing [this date], which made me an equal in the order of the priesthood, with the right and authority to build up the kingdom in all the earth, and power to fill any vacancy that might occur. I have officiated in all the different branches, from the highest to the lowest. There were about forty men who attained to that order in the Priesthood, including the twelve Apostles and the first presidency, and to them was intrusted the keeping of the records.

In the Temple I took three more wives--Martha Berry, Polly Ann Workman and Delethea

Morris, and had all my family sealed to me over the altar, in the Temple, and six of them received their second anointings, that is, the first six wives did, but the last three we had not time to attend to.

71. Diary of John D. Lee, Church Historian's Office; January 14, 1846.

2 of my family came through the washings and anointings...we went into room No. 1 where we being clothed in Priestly apparel--kneeled over the alter--rather before the Holy Alter and over it the sacred, the solemn covenant and sealing was entered into and ratified in the presence of 3 witnesses--From thus we were conducted to Room No. 2 where we received our anointings.

72. Diary of John D. Lee, Church Historian's Office; January 17, 1846.

From [room No. 1] thus we were conducted to Room No 2 where we received our anointings yea, Holy anointings in the Temple of the Lord under the hands of Elder Orson Hyde this certainly produced more joy comfort and pleasure & reconciliation of feeling -- than could possibly have been imagined.

73. Journal of Abraham O. Smoot, p. 246; University of Utah; January 17, 1846; Mss 896, Special Collections.

The 17th, was a day of great enjoyment for me, it gave birth to the greatest blessings and an higher exaltation in the Priesthood than ever had been anticipated by me. I received my Second ordinances in the Priesthood with my wife Margaret and Sister Sariah Gibbon, under the hands of George Miller, President of the High Priest Quorum, in room No. 4 attick story of the Temple of the Lord. I was called upon by the President to open the Meeting by prayer which I complied with, with feelins of much gratitude to my Heavenly Father and my brethren that surrounded us. The Services of this holy anointing commenced at the hour of 6 o'clock in the afternoon and closed at 7. We then resumed our seat in the celestial department of the Temple and heard a number of lectures from the brethren on the principles of Priesthood pertaining to exaltation. We also listened with pleasure to the verses of Solomon Hancock, composed on the removal of the Saints to California, with a number of others of the songs of Zion.

74. The Record of Norton Jacob, p. 15; BYU Spec Coll; Mor/M270.1/J151j; January 19, 1846.

Monday, the 19th [January 1846], went with my wife to the Temple in the morning to attend to our sealing, but there was a council to be held, which put other business [first].

In the evening I went into the Holy of Holies with Emily, my wife, where, by President

Brigham Young we were, according to the holy order of the Priesthood, sealed together for time and all eternity and sealed up unto eternal life and against all sin except the sin against the Holy Ghost. May God keep us faithful in his ordinances. Amen!

75. "Experiences in the Life of Rhoda Ann Fullmer," p. 7 of typescript, BYU Special Collections. Original in CHO; January 19 & 20, 1846

On December 15, 1845 we [David Fullmer and her] received our endowments and on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our second anointings and ordination and the next day, the 20th of January we attended to the last anointings, that of the feet.

76. "A Book of Proxy"--the record of sealings of husbands and wives where one or both parties are dead kept in the Nauvoo Temple, p. 31; Church Archives; Marriage Entry NO. 65; January 22, 1846; Typed w/o sic.

Willard Richards born Jan 24 1804 Hopkinton Middlesex Mass-- & Jennette Richards, (was born Aug 21--1817. Walkerford Chaidgley Lancashire England deceased) were sealed Husband & wife for time & all Eternity Amelia Elizabeth Peirson acting proxy for & in behalf of the (deceased) who died at Nauvoo; July 9th 1845 Done in presance of Heber Chase Kimble Orson Hyde & J.D. Lee Pres. B. Young officiating at the Alter done at 5 minutes to 9. evening---

Jennette Richards was Sealed to Willard as his wife for time and all Eternity--& with him attended to all the ordinances pertaining to the House of the Lord--to & including the washing of feet in the days of Pres. Joseph Smith Jr the first Prophet of the Church of the Last days--

F. D. Richards

[Note: This entry was in the handwriting of the recorder John D. Lee, though F. D. Richards was the clerk on the occasion of the performance of the ordinances.]

77. Phinehas Richards Journal; Church Archives; January 22d 1846

January 22d 1846. Visited the Temple with Wealthy she was sealed to me by the Prophet B. Young and then we repaired to the High Priests room where we were Anointed King and Queen, Priest and Priestess to the Most high God for Time and through out all Eternity by P.P. Pratt as mouth...

February 1st I labored in the Temple the last 8 working days Anointing in the High Priests Room. learnt the ordnance of the washing & anointing of feet for burial.

78. William Hyde Journal p. 16; Mor/M270.1/H996; BYU Special Collections; January 22, 1846.

On the 23rd of December, myself and wife Elizabeth received our washing and anointing in the Temple, and on the 19th of January, 1846, we were sealed, agreeable to the order of the Holy Priesthood, for time and for all Eternity. On the 22nd of January we received our second anointing, on which day my Father and Mother also received theirs.

79. Harrison Burgess Journal; Ms/d/893; CHO; January 22 & 23, 1846.

Jan 22 at 7 o clock PM myself and wife received the ordinance of sealing by Pres Brigham Young. The next morning at 10 o clock we received the ordinance of second anointing by Pres H.C. Kimbal.

80. Erastus Snow Journal, Vol. 3:19---As cited in Andrew K. Larsen: Erastus Snow (S.L.C., U of U Press, 1971), p. 96.

I received with Artimesia and Minerva the sealing and further endowments. The Spirit, Power, and Wisdom of God reigned continually in the Temple, and all felt satisfied that during the two months we occupied it in the endowment of the Saints, we were amply paid for all our labors in building it.

81. Noah Packard "Autobiography", p. 9; January 24, 1846.

During this time in the winter of 45 and 46 notwithstanding my sickness I went into the Temple in Nauvoo and received my endowment by washing and anointing and was sealed to my wife Sophia for time and all eternity, and afterwards we[re] annointed the second time a king and queen in the Kingdom of God which annointing in the reality is the third annointing with which I have been annointed in the name of the Lord; for I received my first washing and annointing in the House of the Lord in Kirtland, Ohio, and had neglected to mention it in its place [in this life's review].

82. Brigham Young "Diary"; Univ of Utah; January 27, 1846.

Tuesday morning the washing commenced in both departments the Sealings were attend[ed] to day of myself Heber C. Kimball and A. Lyman -- The 2nd anointings likewise carried on in Room no 2 & 4 O. Hyde P.P. Pratt O Pratt officiating in No 2 & 4 G A Smith & W. Richards are absent on account of sickness ----

83. Joseph Cordon Kingsbury "Diary"; Univ of Utah; 28 or 29 January 1846.

I am daily under direction of the Trustees at the Temple Office and on Dec. 8, 1845 I received an Endowment in the upper room of the Temple in Nauvoo, the City of Joseph, also was sealed to Bishop Newel K. Whitney as his son on Jan. 17, 1846 and at the same time Dorcas Adelia Moore and Loenza A. Pond were sealed to him as daughters and the two daughters were sealed to me to be my wives for time and eternity by Pres. Brigham Young, and on 28th or 29th Jan. 1846 I received my Second Anointing with my two wives, under the hands of Pres. Orson Pratt in the North East Room in the upper part of the Temple in the City of Nauvoo.

[Antoine W. Ivins Journal 15:73-4 records: "Jos. C. Kingsbury with wife gets 1st and 2nd anointing."]

84. Joseph Newel Diary; January 1846.

Sealed to Sally Coburn and Lydia Goldthwait as wives for time and eternity and we the same Day was anointed King and Priest, and Queen and Priestess by the hand of Heber C. Kimball, for which we feel to thank the Lord for his mercy towards us, by the power of the Priesthood with the Lord conferred upon his church in these last days.

85. Journal History, February 3, 1846; Church Historians Office.

John Milton Bernhisel (June 23, 1799)

Tyrone, Cumberland Co. Pennsylvania this day came to the sacred Alter in the upper room of the "House of the Lord" founded by Prest. Joseph Smith (Martyred) the Prophet Seer and Revelator to the church and there upon gave himself to Prest. Joseph Smith (martyred) to become his son by the law of adoption and to become a legal heir to all the blessings bestowed upon Joseph Smith pertaining to exaltations even to the eternal Godhead with a solemn covenant to observe all the rights & ordinances pertaining to the new & everlasting covenant as far as now is or shall hereafter be made known unto him done in the presence of Patriarch John Smith, Pres. Brigham Young Heber C. Kimbal, Amasa Lyman, O. Hyde & George A. Smith at 4 O. clock P.M.

86. The Record of Jacob Norton, p. 18; BYU Spec Coll; Mor/M270.1/J151j; February 6, 1846;

Friday -- The endowments were continued in the evening. I again repaired to the House of the Lord with my father, Udney, my wife Emily, my daughter Elsie P., and Miss Matilda Stoel. In the course of the night my father, daughter, and Miss Matilda received their washing and anointing, and about 11 o'clock I with my wife Emily, received my second anointing and was ordained a King and Priest unto God in room no. 4.



87. Millennial Star, Vol. 9:23, 26; January 15, 1847; Farewell address of Elder Orson Hyde.

It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.

Brother Franklin D. Richards, a worthy young man, who has received the fulness of the priesthood in the Temple of God, will be our successor to the editorial department of this paper, and also will take the presidency of the whole church in the British Isles under the direction and instruction of the Council of the Twelve Apostles. With all confidence we resign our trust into his hands, being satisfied of his competency and ability to perform the work assigned him; and what is still better, we know that God is with him. We leave our blessing upon him in the name of the Lord, and say to the Saints, listen to his counsel and instruction; in doing so you shall be blessed with life and salvation. He that blesseth him shall be blest, and he that curseth him shall be cursed. Whomsoever he blesses shall be blessed, and whomsoever he curses shall be cursed.--We are happy to introduce him through the medium of the STAR to the Saints, and we can assure them that the more they become acquainted with him the better they will like him. Uphold him by your faith and prayers, by your love, and by your good will, and heaven will bless you.

88. Journal of John D. Lee [1846-1847]; Friday, February 5, 1847; Winter Quarters, Omaha, Nebraska.

Winter Quarters, O., Frid., Feb. 5th 1847.

Morning pleasant. Pres. B. Young's health is improving. \* \* \* About 9 I was washed in salaratus and water from head to foot, afterward in spirits, then anointed in like manner by Louisa [No. 3] and Rachel [No. 6] (as I told them) preparatory to my burial. They both were very kind and attentive to me. In the eve. I felt some better. Weather warm.

89. "Record of Lewis Dunbar Sr. and Nancy Ann Wilson" Typescript, Church Archives; Account written shortly after 20 July 1851. [While writing a eulogy in honor of his wife who died following the birth of a son, Lewis Dunbar Wilson speaks of his Nancy's faith in the Gospel and her obedience to its ordinances, particularly by referring to events that occurred on or shortly after 20 January 1846:]

So, she, Nancy Wilson, departed this life at the age of 41 years having been the mother of eleven living children, nine of them on my hands. . . [she] died having been in the church 15 years, having become a member at the age of 26 years during which time she has attended every ordinance of the Gospel that has been offered in her day, and in fact all that I know anything about. She was baptized for the remission of her sins and had hands laid upon her for the reception of the Holy Ghost, and confirmed in the Church and has received blessings from time to time.

At the temple at Nauvoo she received her washings and anointings even to become a queen and a priestess, after which time she attended to one other ordinance which was to wash the feet of her husband and anoint him to be her king and priest and Savior, that she might have claim on him at the resurrection... Nancy Wilson, who knew and died in triumph of faith in the gospel of the Son of God, after having lived and obeyed all the laws and ordinances of the Church. . . died full in the faith of a glorious resurrection with the just and was buried on the Missouri Bluff just above Kaneshville [20 July 1851].

90. Journal of Discourses, Vol. 1:290-91; July 25, 1852; Speech delivered by Elder Orson Pratt; Salt Lake Tabernacle.

Now we see the reason why they are to wear crowns, for they will be made Kings and Priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, "Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle.

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, not for this short life, but they are to remain to all eternity kings; having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations---over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations; if there are kings, you may depend upon it they will have kingdoms under their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated and contracted in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence

of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

91. Journal of Discourses, Vol. 1:15; April 7, 1853; Elder Parley P. Pratt.

I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant.

92. Millennial Star, Vol. 15:436-441; Written April 13, 1853; 9th General Epistle to the Church from the First Presidency: Brigham Young, Heber C. Kimball, Willard Richards; Published in the Deseret News Weekly on July 9, 1853.

Letter Extract of the First Presidency:

Think not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospect, are as a vapour before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live on this earth, unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you, through the proper source, and not direct, to you in person. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from you, like David's of old, should you err like him.

93. The Seer, Vol. 1, No. 10 (October, 1853); "Power and Eternity of the Priesthood"; Elder Orson Pratt. Compare these comments of Orson Pratt with President John Taylor's views of king & priest in The Mediation & Atonement, 1882 ed, pp. 158-159, herein quoted.

The Priesthood of God is the great supreme, legal authority that governs the inhabitants of all redeemed and glorified worlds. \* \* \* The Kingly authority is not separate and distinct from the Priesthood, but merely a branch or portion of the same. The Priestly authority is universal, having power over all things; the Kingly authority until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the laws of nature, and exercises jurisdiction over the elements, as well as over men; the last controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual perfected, he has almighty power both as a King and as Priest; both offices are then merged in one. The distinctions then, will be merely in the name and not in the authority; either as a King or a Priest, he will then have power and dominion over all things, and reign over all. Both titles, combined,

will then not give him any more power than either one singly.

[See also 23 July 1843 where Joseph Smith said he would advance from prophet to priest (which happened 28 Sep 1843) and then to king of this earth (which took place 11 Apr 1844). Kings who rule over the different nations, and kings who rule under God in eternity are different functions. The former king has no priesthood, while the latter king holds a fulness of the priesthood.

94. Journal of Discourses, Vol. 2:260; Address delivered in the New Bowery, Great Salt Lake City, by Elder Orson Pratt, April 7, 1855.

. . .the Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in his sin, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the [holy] spirit of promise through the ordinances of the house of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection.

95. Journal of Discourses, Vol. 2:301; Address by Pres. Brigham Young, given in the Salt Lake Tabernacle, June 3, 1855.

To have such a promise [of receiving eternal lives] so sealed upon our heads, which no power on earth, in heaven, or beneath the earth can take from us, to be sealed up to the day of redemption and have the promise of eternal lives, is the greatest gift of all. The people do not fully understand these things and have them not in full vision before their minds, if they did I will tell you, plainly and in honesty, that there is not a trial which the Saints are called to pass through that they would not realize and acknowledge to be their greatest blessing.

96. Journal of Discourses, Vol. 3:265-66; Remarks made in the Bowery, Provo, Utah, July 14, 1855, by Pres. Brigham Young.

Says one, "How will you explain this to me?" We understand we are to be made kings and Priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, from generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.

In this way we can become King of kings, and Lord of lords, or Father of fathers, or Prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you.

97. Journal of Wilford Woodruff, August 5, 1855.

President Young thought none would inherit this earth when it became celestial & translated into the presence of God, but those who would be crowned as Gods & able to endure the fulness of the presence of God, except they might be permitted to take with them some servants for whom they would be held responsible. All others would have to inherit another kingdom, even that kingdom agreeing with the law which they had kept.

98. Mary Ellen A. Kimball Journal, Church Archives; February 18, 1857; W/O sic

[Heber C. Kimball] came to our room [and] said he did not feel well. spoke of an ordinance which he had previously taught and said that only one of his wives had attended to it. he then spoke of our Savior and his wives but more particularly of Mary [and her] faithfulness to her Lord Said Mary felt to say that she intended to devote her time to him for he had told her that his time was short and he must soon leave them Now she says I design to attend to his words and teaching Let Martha and the rest say what they would. The Savior then told Martha to let Mary alone for she had chosen the better part which should never be taken from her Now said He follow me and you shall see my father This she did even to the tomb and was the first to see him resurrected from the grave.

99. Journal of Discourses, Vol. 5:18-19; Discourse by Pres. Heber C. Kimball, delivered in the Bowery, Salt Lake City; April 6, 1857.

If I obtain all the blessings of the Priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those things sacred while I live, I am then as pure and holy as it is possible for a man to be while in the flesh. Then, if my wives are one with me, my children and their posterity will partake of those blessings which have been placed upon me. Every blessing conferred upon me tends to benefit my posterity. Those blessings are for every righteous man; and the blessings that are conferred upon faithful men and women in their holy anointings and sealings will rest upon their posterity after them for ever and for ever, through their faithfulness; and there is no end to it. \* \* \* If we live so as to attain to the principles and fulness of perfection and to secure the promises of eternal lives, then those blessings will rest upon us and our children. \* \* \*

We are now attending to matters that will answer every purpose, until that Temple is completed. Those who go through their endowments now and are sealed up unto eternal lives, those blessings will stick to them, if they will stick to the blessings and promises that are made over unto them, and step forward with one heart and one mind to do the will of God as made known to them from time to time from this stand.

100. Esaias Edwards "Diary", p. 51; Mor/M270.1/Ed96/BYU Spec Coll; July 17, 1857.

On the seventeenth of July 1857 we received our sealing by Brigham Young the prophet of the Lord in the house of endowments at the Alter of the Lord Belinda acting Proxy I first had Elizabeth Cambell sealed to me for eternity. Afterwards I had Sarah Catharine Gibbs sealed to me for eternity Afterwards I had Belinda Miles sealed to me for time and all eternity Brigham also blessed me and my wives with an endless Priesthood and posterity and the gift of eternal lives through faithfulness.

101. Journal of Discourses, Vol. 6:100; Address delivered in the Salt Lake Tabernacle, by Pres. Brigham Young; November 29, 1857.

If they had been sanctified and holy, the children of Israel would not have traveled one year with Moses before they would have received their endowments and the Melchizedek Priesthood. But they could not receive them, and never did. Moses left them, and they did not receive the fullness of that Priesthood. \*\*\* The Lord told Moses that he would show himself to the people; but they begged Moses to plead with the Lord not to do so.

102. Journal History, Friday, December 18, 1857; Manuscript History of Brigham Young, 1857, p. 904.

Some of the Brethren inquired upon Pres. Young to make inquiries upon certain teachings of Joseph concerning the endowments. Elder Geo. A. Smith said that Joseph taught that but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, and but one person could be anointed in a day, but in the Temple several could be anointed in a day, but at each anointing the meeting was dismissed and then came together again. Pres. Young said that Joseph taught him to take the quorum\* and anoint them kings and priests to God, and when he got through with that begin at the beginning again to administer for the dead. When the Temple is finished and a place duly prepared we should not be confined to any particular number in sealing and anointing. The rooms next to the east pulpit, or over it will be the place to attend to the second anointings. Under the pulpit in the west end will be the place to offer sacrifices; there will be an altar prepared for that purpose so that when any sacrifices are to be offered they should be offered there.

\*[In the Wilford Woodruff journal for this date it reads:]

President Young said Joseph taught him to take the Quorums of the Church in their order beginning at the oldest of each Quorum & Anoint them Kings & Priests unto God, when I got through with that begin at the beginning again to administer for the dead.

103. Lambert Collection Ettie Smith, 1858; University of Utah.

Passing through the veil into the "Celestial glory" ends the first anointing. . . .arrived at this point, the candidate, is prepared to proceed to the second anointing. This I have never received, and for various reasons, not the least of which was, that very few have received this as yet, and not until the new temple at Salt Lake City is finished. I had also heard hinted, that the "second anointing" was administered without clothing of any kind; and more over as will be seen hereafter, I had reason to doubt somewhat though not entirely to discard Mormonism.

104. Journal of Discourses, Vol. 8:154-55; Remarks by Pres. Brigham Young made in the Bowery, Salt Lake City; August 26, 1860; Entitled "The Three Glories".

The sectarian world, as we call them, is a professed church of God, without the Priesthood. Sectarrians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their falling-down power, jumping power, or squawling power. All they have ever desired to anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn. \* \* \*

Let us so live, that when we receive our bodies in the resurrection, we will be received in the presence of the Father and the Son. This kingdom is designed expressly to prepare the people to dwell with God the Father and his Son Jesus Christ, and all the world beside will receive according to their works upon the earth. This is a joy that is unspeakable; it is a glory beyond the capacity of our minds at the present time to appreciate. It is a great joy to me.

105. Unpublished discourse by Pres. Brigham Young, entitled: "A Few Words of Doctrine"; Ms/d/1234/Bx 49/fd 8/Church Historians Office; Delivered in the Salt Lake Tabernacle, October 8, 1861, in the morning. Reported by G. D. Watt.

I will give you a few words of doctrine, upon which there has been much inquiry, and with regard to which considerable ignorance exists. Br. Watt will write it, but it is not my intention to have it published; therefore pay good attention, and store it up in your memories. \* \* \*

Woman must atone for sins committed by the volition of her own choice, but she will never become an angel to the devil, and sin so far as to place herself beyond the reach of mercy. \* \* \*

I wish to say to my young sisters, if you can go into the hands of a man, that will lead you into the kingdom of heaven, and exalt you there to become an Eve--a queen of heaven--the wife of a god; and you can remain with that man whom your soul delights,

106. Antoine W. Ivins Journal 13:109; 1863.

Cyrus Standford and wife get second anointing in the Historian's Office.

107. Journal of Discourses, Vol. 10:251, 254; Remarks made by Pres. Brigham Young in the Bowery, Great Salt Lake City; October 6, 1863.

We talk a great deal about our religion. It is not now my intention to deliver a discourse on this subject, enumerating facts and producing evidences in my possession which are unanswerable, but I will merely give a text, or make a declaration, that our religion is simply the truth. It is all said in this one expression---it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. It is the only system of religion known in heaven or on earth that can exalt a man to the Godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts. This thought gives joy and delight to the reflecting mind, for, as has been observed, man possesses the germ of all the attributes and power that are possessed by God his heavenly Father. \* \* \*

There are some of the sealing ordinances that cannot be administered in the house that we are now using [the Endowment House]; we can only administer in it some of the first ordinances of the Priesthood pertaining to the endowment. There are more advanced ordinances that cannot be administered there; we would, therefore, like a Temple, but I am willing to wait a few years for it. I want to see the Temple built in a manner that it will endure through the Millennium. This is not the only Temple we shall build; There will be hundreds of them built and dedicated to the Lord. This Temple will be known as the first Temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of Temples through the administration of their children as proxies for them, I want that Temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century. \* \* \*

Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know where to go to bestow the same on others. You may ask me whether the leaders of this Church have received all their endowment blessings. I think that we have got all that you can get in your probation, if you live to be the age of Methuselah; and we can give what we possess to others who are worthy.

108. Journal of Discourses, Vol. 10:355; Discourse by Pres. Brigham Young, given in the Bowery, Salt Lake City; November 6, 1864.

A few words in explanation of this may not be amiss. When the Holy Priesthood, which is after the order of the Son of God, is upon the earth, and its organizations, ordinances, gospel, powers, authorities and blessings are enjoyed by the children of men; then by means of sealing powers and keys, and an everlasting covenant, the sons of men become the sons of God by regeneration, and are entitled, every man in his order, to the privileges, exaltations, principalities



and powers, kingdoms and thrones, which are held and enjoyed, by the Great Father of our race; and all these are obtained through the law of natural increase, and the saving of that which the Father puts into our power. \* \* \* We have not yet received our kingdoms, neither will we, until we have finished our work on the earth, passed through the ordeals, are brought up by the power of the resurrection, and are crowned with glory and eternal lives. Then he that has overcome and is found worthy, will be made a king of kings, and lord of lords over his own posterity, or in other words: A father of fathers. This latter rendering, is more strictly in accordance with the original text.

109. An Englishwoman in Utah, by Fanny Stenhouse, 1881 ed, pp. 320-321. This took place around the year 1865.

Not only after this [the marriage of her daughter, Clara, to John A. Young]. my husband one day told me that a select few had been chosen to receive the Second Endowments, and that we were to be honored with the same privilege. This I was told was one of the highest honours that could be conferred upon us, as the Second Endowments had never been given to anyone since the Mormons left Nauvoo.

When we reached the Endowment House, we ladies were shown into one room and our husband into another. We then proceeded to array ourselves in our robes, caps, and aprons--the same as when we received our first Endowments--and when all was ready we were ushered into another room by one of the brethren, who was also dressed in his Temple robes. There we met our husband and several other brethren, all dressed the same way. We sat down, and oil was then poured upon the head of our husband by two of the brethren--Daniel H. Wells and another--and he was ordained a King and Priest to all eternity. After that, we two wives were anointed in like manner, and ordained Queens and Priestesses, to reign and rule with our husbands over his kingdom in the celestial world.

110. Journal of Discourses, Vol. 11:145; Remarks by Pres. Heber C. Kimball, on October 6, 1865.

When a man revolts against the work of God and against the counsels of his servants, and will not be subject to the Holy Ghost which dwells in him, he commits treason against God, and against his authority on the earth, and neither the Father, nor the Son, nor the Holy Ghost will take up their abode with such a man, and he may bid farewell to the guidance of good angels.\*\*\*

But the day will come when the Lord will choose a people out of this people [church of the Firstborn], upon whom he will bestow his choicest blessings.

111. Journal of Wilford Woodruff, Ms/f/115; December 26, 1866; Wilford Woodruff speaking.

I met with the Presidency and Twelve at President Young's Office at about 12 o'clock. The subject of the Endowments & 2nd Anointings was presented when President Young said that the

order of the 2d Anointings was for the persons to be anointed to be clothed in their Priestly robes the man upon the right hand and wife or wives upon the left hand, the administrator may be dressed in his usual clothing or in his Priestly robes as he may see fit. The meeting should be opened by prayer then the administrator should anoint the man a King & Priest unto the Most High God, then he should anoint his wife or wives, Queens & Priestesses unto her husband. There should be but one man anointed at any one meeting. If more than one man is anointed in a day, they should come together and open by Prayer as though there had not been any meeting before and thus continue to the end. President Young said when a woman was anointed a Queen to a good man, and he died & the woman was sealed to another man for time, it was not necessary for her to be anointed a Queen again, but if she was anointed a Queen to a man who was not worthy of a wife & she is sealed to another man, she should be anointed a Queen unto him. When a good man dies & his wives have not been anointed Queens unto him they may be anointed Queens to him after his death without any proxy.

112. Elijah Larkin Journal; Mor/M270.1/L32/V.2/BYU Spec Coll; December 31, 1866.

31st . . . To day the first Presidency & twelve commenced to give Second Endowments. Bro Wells & family received theirs....

113. Journal of Wilford Woodruff; December 31, 1866. Wilford Woodruff speaking.

D. H. Wells & his 4 wives received their second anointing at 1 o'clock.

114. Journal of Wilford Woodruff; January 1, 1867. Wilford Woodruff speaking.

Tuesday Jan. 1, '67... the same parties with the addition of Joseph A. Young met at the endowment house. Geo. Q Cannon and his three wives were anointed: the services were the same as yesterday.

115. Journal of Wilford Woodruff; January 2, 1867. Wilford Woodruff speaking.

I met with the Presidency and 8 of the Twelve and Joseph F. Smith. Joseph A. Young and Brigham Young Jr. dressed and prayed. Then President Brigham Young gave his son Joseph A. Young his second anointings. It was decided by President Young that we dress and offer up the signs of the Holy Priesthood before we give the 2d anointing and only one man and his wives in one day at one place.

116. Journal of Wilford Woodruff; January 3, 1867. Wilford Woodruff speaking.

We met at the Endowment House at 12 o'clock, dressed & prayed after which Brigham Young Jr. received his second anointing.

117. Journal of Wilford Woodruff; January 4, 1867. Wilford Woodruff speaking.

Joseph Fielding Smith & his two wives received their second anointing.

118. Journal of Wilford Woodruff; January 6, 1867. Wilford Woodruff speaking.

January 6, 1867... I met in the Prayer Circle with the President & Twelve C. C. Rich prayed & E.T. Benson was mouth . . . While at President Youngs House in the Evening for Prayer He divided the Twelve in 3 companies to attend to the Second Anointings.

119. Diary of Frederick Kesler, Sr., No. 3, pp. 155-56; Univ of Utah Lib; February 9, 1867.

Br. W Woodruff Notified me in person that I could receive my 2nd anointing on Saturday Feb. 9th at 2 ocl P.M. Accordingly I sent to my wives Emeline & Abigail. According they arrived on Friday afternoon at my Residency in the city.

9th Saturday all being Ready we proceeded to the Historian's Office & there Received in Regular Order My 2nd anointing & Blessings also my Wives Emeline Jane Elizabeth & Abigail all there in Regular Order with there Blessings....Br. George A. Smith & Woodruff officiated. Br. Smith being mouth.

120. Journal of Discourses, Vol. 11:326; Remarks given by Pres. Brigham Young at the Tabernacle in Salt Lake, on February 10, 1867.

Will the time ever come that we can commence and organize this people as a family? It will. Do we know how? Yes; what was lacking in these revelations from Joseph to enable us to do so was revealed to me. Do you think we will ever be one? When we get home to our Father and God will we not wish to be in the family? Will it not be our highest ambition and desire to be reckoned as the sons of the living God, as the daughters of the Almighty, with a right to the household, and the faith that belongs to the household, heirs of the Father, His goods, His wealth, His power, His excellency, His knowledge and wisdom? Ought it not to be our highest ambition to attain to this? How many families do you think there will be then?

121. Journal of Wilford Woodruff; June 1867.

The following received their second anointings on the following days:

3rd: Jesse N. Smith  
4th: Charles Lambet & wife  
5th: Samuel Malin & 2 wives  
6th: Samual Merrill & wives  
7th: Edward Stephanson; John Murdock & 1 living wife & 3 dead 8th: Joseph W. Johnson & 3 living wives, and 1 dead  
15th: James Agee Smith (literal descendant of John Smith who was saved by Poccahontas.)

122. Journal of Wilford Woodruff; June 19, 1867. Wilford Woodruff speaking.

I met at 8 o'clock & gave Isaac Whittaker & 2 wives their second anointing & in a 2d meeting I gave Brother Earl and wife their second anointing & I took down my back room and cleared the ground. \* \* \*

123. John Lyman Smith Diary, pp. 166-67; Mss 680, BYU Spec Coll; July 30, 1867.

Tuesday 30 Saw Pres. Young by Direction of Pres. Young informed Bro. Geo. A that he wish him to give me my 2nd anointing at 10 o clock I met with the circle & received the same this was an unexpected blessing to me, I pray I may never act so as to deprive me of the Blessings promised.

124. Journal of Luman A. Shurtliff, p. 79; Typescript in the possession of Dr. Mark M. Lewis, M.D.; September 17, 1867.

This fall I was called to go to Salt Lake City with my wives to get our second anointings. We left home on the 16th of September and it was the rainiest day I had seen for years and it truly seemed that the Devil was determined to prevent our going, however we got started about one o'clock p.m. and got into the city at daylight on the 17th of September.

We went to the Endowment House and Heber C. Kimball and D. H. Wells officiated in giving us our second anointings. My wife, Melissa, stood proxy for my wife, Eunice, and then Melissa, and Mary received their blessings.

After the services we had a very pleasant visit with our Brethren and went home thankful that we had lived and been considered worthy to receive that blessing.

125. Lorenzo Brown Diary; Mor/M270.1/B8142/V.2/BYU Spec Coll; October 2, 1867.

October 2 Went with wife to President B Youngs Mansion to receive our blessings or second anointings which is a fullness of our endowments. President E Snow presided assisted by Robert Garner John M Moody F. B. Wooley J W Crosby assisting.

126. Journal of Wilford Woodruff; October 12, 1867. Wilford Woodruff speaking.

I was quite unwell with a severe cold in my lungs but went to the Historian's office & attended 2nd Anointing of (Rosetta Benbow) then went to Endowment House & gave endowments to 32. I sealed my son Wilford Woodruff, Jun & Emily Jane Smith in the bonds of matrimony over the alter according to the order of God.

127. Journal of Wilford Woodruff; November 11, 1867. Wilford Woodruff speaking.

I anointed Wilford Woodruff, Jr. and his wife at night.

128. Biographical Sketch of Sylvester H. Earl, p. 13; BYU Library; 1867.

. . .In the fall, Willber and myself went to Great Salt Lake City. In '62, I moved my first wife to St. George. She was very sick in '63 and '64. We then all settled in Pine Valley, and got some good farming land, and in 1867, I was called upon to take my wives and go to Salt Lake to get our second anointings.

129. St. George Stake Historical Record, #97707, Vol. 3:28; Discourse given by Pres. George A. Smith, on Friday, December 25, 1874, and was recorded by James G. Bleak, Clerk and Historian of the Southern Mission. The discourse was later published in the Millennial Star, Vol. 37:66-67, Tues., February 2, 1875.

Prest. Smith, on rising. . .spoke of the Solemn Assembly which convened in Kirtland nearly forty years ago, and of the great blessings poured out by the Lord on that occasion. He felt glad to see present here today perhaps forty witnesses of what then took place. He alluded to councils which had been held in Nauvoo, and to the fact of the Prophet Joseph calling the Twelve together, and, at a meeting called for that purpose, of Joseph and Hyrum the Patriarch administering to Brigham Young, then President of the Twelve Apostles, what is known as the Second Anointing, and instructing him to administer in like manner to his brethren of the Twelve, which he did to the nine of the Twelve who were then at home. He stated that the Twelve were then instructed to administer in the ordinances of the Gospel for the dead, beginning with baptism and the laying on of hands. This work was at once commenced. It soon became apparent that some had long records of their dead, for whom they wished to administer. This was seen to be but the beginning of an immense work, and that to administer all the ordinances of the Gospel to

the hosts of the dead was no light task. The Twelve asked Joseph if there could not be some shorter method of administering for so many. Joseph in effect replied---"The laws of the Lord are immutable, we must act in perfect compliance with what is revealed to us. We need not expect to do this vast work for the dead in a short time. I expect it will take at least a thousand years."

Brother George A. Smith, in the foregoing recital incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing, nor the keys pertaining to baptism for the dead. The speaker warmly and most earnestly exhorted the people to energetically prosecute the work on the St. George Temple, so that President Young and the Twelve might have the opportunity of going therein to communicate the keys of knowledge and power which the Prophet Joseph had conferred upon them, and which could only be conferred on others in a Temple. (p. 66)

130. Journal of Wilford Woodruff; January 15, 1877; St. George Temple.

\* \* \*

Brigham Jr & My self wrote out a part of the Ceremony of the Endowments \*\*\* I spent the Evening with President Yg He told me their was no necessity of dressing in the Temple Clothing while giving the Second Anointing any more than in administering it first anointing or ordaining He also said that we should use the Bible in the garden & Bible & Book of Mormon in the Telestial room and add the Covenants to it in the Terrestrial room.

131. Journal of Wilford Woodruff; January 16, 1877; St. George Temple.

I gave the second anointing to Philemon Christopher & Syrena Dustin Merrill.

132. Journal of L. John Nuttall; February 7, 14, 24, 28, 1877.

Wed 7 . . .also Sarah Johnson McDonald anointed to A.F. McDonald his wife. Elizabeth Graham McD. as proxy---Fanny Van Cott McDonald was also anointed to A.F. McDonald---W. Woodruff anointing. H.W. Bigler held the horn.

Wed 14 at the Temple. Recorder at the font for 468. J McAllister for 324 also Recorder in the Sealing Room at 28 Second Anointings. Bro. W. Woodruff anointed. myself & D. H. Cannon held the horn. \* \* \* A. P. Winsor had his 2nd Anointings.

Sat 24 Bro. W Woodruff anointed A. P. Winsor held the horn- \* \* \* I was mouth in consecrating & dedicating oil for 2 Anointings.

Wed 28. At Temple. I officiated as Recorder at Font \* \* \* Also attended at 9. Second Anointings.

133. Henry Eyring Journal, p. 38; Mor/M270.1/Ey67/BYU Spec Coll; February 24, 1877.

February 24th 1877 myself and wives received our sec'd anointing under the hands of Elder Wilford Woodruff, to whom we were subsequently adopted as son and daughter.

134. Journal of L. John Nuttall; Mor/M270.1/N963/Vol. 1:26; BYU Special Collections; February 24, 1877.

Sat 24. At the Temple attended as Recorder at 21 Second Anointings Bro. W Woodruff anointed A.P. Winsor held the horn. \* \* \* I was mouth in consecrating & dedicating oil for 2 Anointings.

135. Journal of Charles L. Walker; Church Historical Dept; March 13, 1877.

March 13, 1877---Tuesday. Today I took Abigail and Sarah into the Temple and we received great and glorious blessings and powers which few of the children of Adam ever attained to.

136. St. George Temple Book; CR/343/19 (vault)---contains book with information about building, dedication and beginning of temple work at St. George. A dedication was conducted January 1, 1877 in the sealing room w/BY, WW, ES, and BY Jr. present. At the occasion ES, BY Jr. and WW gave dedicatory prayers and BY spoke ---all recorded in this book and in the Journal of Wilford Woodruff.

I Wilford Woodruff, bear testimony, that Prest. B. Young, told me to go to work and prepare the Temple for giving Endowments and I had made the preparations according to his acceptance. And on the 9th of Jan. 1877 we repaired to the Temple, and for the first time the Ordinance of baptism for the dead was performed in the Temple of St. George. \* \* \* Prest. Young requested me to take charge of the Temple, which I did. \* \* \* On the 8th of April 1877 W. Woodruff was appointed in the public assembly to take charge of the Temple and preside over it. \* \* \*

Prest. Young gave me power and authority to give second anointings and seal women to men as I might be led by the Spirit of God. \* \* \*

Salt Lake City March 26, 1883 /s/ Wilford Woodruff

137. Journal of L. John Nuttall; April 2, 1877; St. George Temple.

[Statistics from Jan 9. to Mar. 31. 1877:]

| Jan | Feb | Mar | Total | No | of | Second |
|-----|-----|-----|-------|----|----|--------|
|-----|-----|-----|-------|----|----|--------|

138. Diary of John Daniel Thompson McAllister, p. 219, 254; BYU Special Collections; August 10, 1877.

Second Anointing. Living 6 dead 2 total 8.

Sealings and second anointings by myself. [p. 219] \* \* \* My wife Ann received her second anointings and acted with me for her Father and Mother in their second anointings. [p. 254]

139. Journal of L. John Nuttall; August 23, 1878; BYU Spec Coll; August 23, 1878.

Went to the Temple. Bro. W. D. Johnson Jr and wife J. G. Brown and wife had endowments for some of their dead, after which they obtained their 2d Anointings.

140. Samuel Hollister Rogers Journal, p. 78; Mss/1134/V.II/BYU Special Collections; September 22, 1879

Monday 22 September 1879 the evening of the fifty second Anniversary of the Angel delivering of the Plates of the Book of Mormon to Joseph Smith the Prophet of the Lord, I dedicated the house and room also blest the Oil after which my Ruth Anointed my feet and wiped them with the hair of her head, then kissed them after the pattern as written in the Testament of the Lord Jesus Christ.

141. Juvenile Instructor, Vol. 15:111; May 15, 1880; Article entitled "Temples", written by Daniel Tyler.

The Lord informed the prophet that the temples were the places to receive "the fullness of the priesthood." He said: "for a baptismal font there is not upon the earth, that my Saints may be baptized for those who are dead; for this ordinance belongeth to my house," (a temple) "and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."

These additional powers include all the keys that belong to the holy priesthood on the earth, or were ever revealed to man in any dispensation, and which admit men and women within the veil. They enable them to pass by the angels and the gods, until they get into the presence of the Father and the Son. They make of them kings and priests, queens and priestesses to God, to rule and reign as such over their posterity and those who may be given to them by adoption, in the great jubilee of rest which is near at hand. It gives them the right to the tree of life, and the "seal of the living God in their foreheads," spoken of by John the revelator. No marvel, then, that the Lord requires sacred places for such great and glorious things--"the fullness



of the holy priesthood" to be restored.

142. Diary of Oliver B. Huntington, Vol. 2:4; Mor/M270.1/H925h; BYU Library; January 10, 1881.

I went to Washington, 6 miles (from St. George); when I returned home I found Zina there comfortably visiting with the family. She and I went to Bro. McAllister's who very kindly consented to suspend some of the rules of the Temple, or rather the usages and accommodate Zina and me by giving me "second anointing" and attending to the ordinance of adoption for us and family on the following day instead of as usual on Friday.

143. Diary of Oliver B. Huntington, Vol. 2:5-6; Mor/M270.1/H925h; BYU Library; January 12, 1881.

My wife, her mother, Nelly and I went to the [St. George] Temple according to previous arrangement with Zina and Bro. McAllister and spent the forenoon in sealings of adoptions -- My father's family and my mother's father, mother and children all were adopted to my father, then father and mother were adopted to grandfather Huntington also all his brothers and sisters were adopted to him.

Next grandfather and mother were adopted to Joseph Smith. After that my wife and I received second anointing. I received second anointing for grandfather Huntington and Zina for his two wives.

At Cedar Springs (on my way home from St. George) I had an interview with old Sister Huldy Barns, a wife of Heber C. Kimball, now 77 years old; and from her I learned the following items of intelligence, that are perhaps nowhere written. They were the natural outgrowth of conversation and question.

"In the temple at Nauvoo she assisted in giving endowments as long as anyone. There were 90 persons that received their second anointings. None was given to the dead by proxy."

[The above statement by sister Barns is not at all accurate as can be seen from the "Book of Anointings", Nauvoo Temple. There were over 200 living who received their second anointings, and there were several given by proxy to the dead.]

144. Journal of Wilford Woodruff; July 31, 1881; Wilford Woodruff speaking.

Those who are ordained kings and priests unto God will receive all things either in time or eternity and will become counselors to the Savior and dwell and labor with him throughout all eternity and we are the noble spirits who were appointed to come and dwell on the earth in the last dispensation and to labor with him in the building up his Kingdom and prepare it for his coming, to prepare the world for the judgments of God.

145. BYU Special Collections Library/Mss 1132/3 pps; May 22, 1882; Letter from Mary Lightner

and James Rollins to President John Taylor.

President John Taylor

St. George--May 22nd 1882

Dear Brother

Mrs Elizabeth Gilbert, (who is in her Eighty-second year) is here for the purpose of obtaining her Second Anointing, together with her husband, Algernon Sidney Gilbert, who Died when Zion's Camp went up to Missouri--My Brother Henry Rollins, Stands as Proxy for her husband--his uncle.

I also wish to know if the sealing of My Mother to Mr. John M. Burk, in Nauvoo can be changed. As she did not wish to be Sealed to him--But Brother Young told her to let it be so for the present, and it could be changed afterward, (or words to that effect).

Must her sealing remain as it was in Nauvoo? Or she be sealed to Joseph--For that is our Desire Henry desires to be adopted into Josephs Kingdom-

Respectfully

/s/ Mary E[lizabeth]. [Rollins] Lightner /s/ James A. Rollins

Dear President Taylor

as I understand you are well acquainted with Bro James A. Rollins and his sister Mary E. who is the wife of Joseph the Prophet. It does not require a great deal of writing from me, he has had his Second Anointing, and can act for his uncle if approved. They are very much exercised about their Mother. He informs me it was understood when living at President Smith's that he was to be in his family, and would like his mother sealed to him.

Your Bro in the Gospel  
John D. T. McAllister

St George  
22 May/82

NB. please to answer by wire. If the Mother is to be sealed to Joseph. please to say Henry Rollins Gilbert second, and all approved. If the mother remains where she is. I will understand the usual form

JDTMA

146. The Mediation and Atonement, pp. 84-87, 158-59; 1882 edition; 1973 photomechanical reprint; by President John Taylor.

Hence, while they are saviors, preach to the spirits in prison and judge the dead, we build temples and administer for them upon the earth, and thus become, as it is written, "saviors upon Mount Zion," operating and co-operating with the Priesthood behind the veil, in the interest, happiness, salvation and exaltation of the human family. Thus shall we also become legitimately and by right through the atonement and adoption, Kings and Priests---Priests to administer in the holy ordinances pertaining to the endowments and exaltation; and Kings, under Christ, who is King of Kings and Lord of Lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted. \* \* \*

"For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (I.V. Heb. 7)

In Genesis, inspired translation, chapter xiv, it is also stated regarding Melchizedek:

"Thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father, nor mother; neither by beginning of days, nor end of years; but of God. And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself, that every one being ordained after this order and calling should have [the sealing] power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God, which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace, and his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken; separating it from the earth, having reserved it unto the latter-days, or the end of the world, and hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire. And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace."

From the above it would seem that this people possessed the power of Translation, and that they "obtained heaven, and sought for the city of Enoch which God had before taken," or which was before translated.

The principle of power also over the varied creations of God, above spoken of, pertaining to the Holy Priesthood after the order of the Son of God, has, by faith, been manifested to the world in the lives and actions of numbers of the servants of the Most High. The power of Enoch, wherein he caused the earth to tremble, whilst mountains fled at his command, and rivers were turned out of their course, has already been referred to. By this power, exercised in mighty faith, Melchizedek stopped the mouths of lions and quenched the violence of fire [I.V. Gen 14:26]; by it the waters of the Red Sea were divided by Moses, and the children of Israel passed through dry shod [Ex 14:21]; by it Elijah [2 Kings 2:7-8] and Elisha [2 Kings 2:14] smote the waters of the

Jordan and crossed on dry land; by it Daniel escaped the ferocity of the lions [Dan 6:16-23], and the three Hebrew children were delivered from the fiery furnace [Dan 3:19-27].

By this same power in the Messianic dispensation the Apostles were delivered from the bonds and imprisonment; by it Paul shook off the viper that had fastened upon his hand [Acts 28:3-6]; by it Philip [Acts 8:39] was caught away by the Spirit of the Lord after he had baptized the Ethiopian eunuch; by it John was preserved when he was cast into a cauldron of boiling oil, that it did not hurt him; by it the dead were raised, the lepers cleansed, the sick healed, devils cast out, and other mighty works performed by Jesus and His disciples; and by it Christ broke the bands of death and became the resurrection and the life, the first fruits of them that slept, the conqueror of death, the Savior of the world and Redeemer of mankind.

Again, on this continent, one of the Nephite Prophets, Jacob, the son of Lehi, records: "We truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea." (Jacob, 4:6). By faith the brother of Jared, who held this power, said unto the mountain Zerin, Remove; and it was removed [Ether 12:30]; by it Alma and Amulek caused the walls of the prison in Ammonihah to tumble to the ground [Alma 14:26-29]; by it Nephi and Lehi wrought the surpassing change upon the Lamanites that they were baptized with fire and the Holy Ghost [Hel 5:43-49]; by it Ammon and his brethren wrought so great a miracle in the conversion of the Lamanites [Alma 17-27]; and by it also the disciples of Jesus who tarried amongst the Nephites showed forth the power spoken of in the following passage:

"Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them. Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word; and they did cast them into furnaces of fire, and they came forth receiving no harm; and they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm." 4 Nephi 1:30-33.

This same power has also been abundantly manifested in these latter days in the midst of the Saints of God, in deliverances from evil, in escapes from enemies, in the quelling of mobs, in the stilling of the angry waves of the sea, in the healing of the sick, in the casting out of unclean spirits, and in many other miraculous manifestations of the power and goodness of God, and of the authority with which He has invested His servants who are endowed and clothed upon with the Priesthood, which is endless and after the order of the Son of God.

147. Journal of Discourses, Vol. 24:161; Erastus Snow; June 24, 1883.

This new and everlasting covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grant keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting Gospel, and without it they could not attain unto the eternal power and Godhead and the fullness of celestial glory. Now, many may enter into the glory of God, and become servants

in the house of God and in the celestial kingdom of God, who are not able to abide this new and everlasting covenant; but as we are told in the Doctrine and Covenants, with them there is an end to their exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things.

148. Journal of Discourses, Vol. 24:274-75; Delivered in the Tabernacle in Logan, Utah; Sunday, August 12, 1883; Entitled: "The Latter-Day Saints Aspire to Celestial Glory, etc."; Given by George Q. Cannon.

When he [Brigham Young] sealed a man up to eternal life, he bestowed upon him the blessings pertaining to eternity, and to the Godhead, or when he delegated others to do it in his stead, God in the eternal world recorded the act; the blessings that were sealed upon that man or that woman, they were sealed to be binding in this life, and in that life which is to come; they became part of the records of eternity, and would be fulfilled to the very letter upon the heads of those upon whom they were pronounced, provided they were faithful before God, and fulfilled their part of the covenant.

149. Brief Historical Review of the Life of Belinda Marden Pratt; Written by herself in Salt Lake City, Utah; February 17, 1884.

The [Nauvoo] Temple was completed so far as to give endowments therein and sometime in December [1845] I received my endowments and blessings therein, and was again sealed over the Altar.

On January first 1846 I had a son born who was named Nephi by his Father. Sometime in this month or the first of Feb I received my second anointing in the [Nauvoo] Temple.

150. "A Sketch of the Life of Mrs. Sarah Burbank, Written at Richmond, Utah March 13, 1924, by Herself at the age of 89 years."., Ms/d/136/Bx 1/fd 26; c1884.

Forty years ago [1884], when President Merrill was the President in the logan Temple he gave me a great blessing while I was there with my husband having our second endowments. He said my mission on this earth was to tend the sick. He commanded me to go forth and take care of the sick. \* \* \* It is evident that this blessing was inspired and he also said I would live long on the earth and be a queen among queens in the eternal worlds and said many more great things that I cannot remember at this time. I had to be helped into the temple but walked out without help. This had always been a strong testimony to me.

151. Jesse N. Smith "Journal"; September 25, 1884; Church Historical Dept.

[Elder Erastus Snow speaking at Taylor, Utah:]

Let us be careful not to take upon ourselves these Covenants [of plural marriage] too hastily, before we have had a proper training. The Lord is trying to elevate his people upon a higher plane, to be Kings and priests unto him forever. We can only come upon this higher plane by putting away evil from our midst.

152. Woman's Exponent, Kanab, Utah; April 1, 1887; A Welcome by M. Elizabeth Little to Eliza R. Snow & Zina Huntington.

We welcome Sisters Eliza and Zina, as our Elect Lady and her Counselor as the presidents of all the feminine portion of the human race. Although few recognize their right to this authority yet we know they have been set apart as leading priestesses of this dispensation. As such we honor them. We welcome them as the honored wives of our revered and martyred prophet Joseph Smith.

153. L. John Nuttall Journal, Vol. 2:120, BYU Spec Coll; July 11, 1887.

A letter was recd (July 11/87) from Bro. E. G. Williams of Ogden, asking for 2nd anointings for himself and wives, living & dead, a letter was written to Prest. Shurtliff & counselors asking for information as to this Brother.

154. L. John Nuttall Journal, Vol. 2:125, BYU Spec Coll; July 25, 1887.

A letter was received from Prest L. W. Shurtliff, Ogden, July 22, respecting the request of Brother Ezra G. Williams for 2nd Anointing which was approved and Bro. William's letter was so endorsed for himself and wives living and dead.

155. Diaries of Joseph Fish, p. 179; Mor/M270.1/F527; November 6, 1887.

Nov. 6, Sunday. These men [Apostle J. H. Smith, Pres. J.N. Smith, and L.H. Hatch] held meeting at 2 P.M. and at 7 P.M. I received a very kind and interesting letter from M.M. Steele in which he suggested that I go back to Utah and get my second anointing.

156. Samuel Bateman "Diary"; Mor/M270.1/B317; November 30, 1887.

Wednesday the 30. At Do. Got up at half past 6 o'clock. After breakfast we all went to the

Temple. I was ordained an elder by Bro. A. Peterson in behalf of my dead Father and got endowments for him and took my Mother through the veil and also stood proxy for my Father at the altar for my mother to be sealed to him; also took both of my wives through the veil; also my daughter, Marinda, and had our 4 oldest children sealed to us. And my wives and I received our second anointings under the hands of President Merrill and Bro. Moore. In the evening Joseph E. Taylor came to Sister Curtis's. Snowed about 2 inches in the night.

157. George Thomas Journal; Univ of Utah Library; November 30, 1887.

George Thomas, Sr. Received his second anointings on Nov. 30, 1887 under the hands of M. W. Merrill in Logan Temple. Martha Howells Thomas and Mary Ann Griffiths Thomas Wives of George Thomas Received their second anointings on Dec. 23rd 1887 in Logan Temple.

[Note: The two wives had already passed away prior to 1887, and therefore the work was performed for them by proxy.]

158. Diary of Winslow Farr, p. 73; Mor/M270.1/F248; 1887.

I continued to work for the firm for many months & attended to my duties as a Bishop of the 3rd Ward Ogdon & Done work in the Logan Temple for the Dead received my 2nd anointings in connection with my wives [p. 156] Br James Banes & wife was adopted in to my family & got their 2nd anointings the happy day I ever saw.

159. Letter to Pres. Wilford Woodruff, dtd 24 February 1888, from Eliza I. Jones; 10th Ward, Salt Lake City; Church Archives; Wilford Woodruff Collection.

1888  
Salt Lake City Feb 24th

President Woodruff

Dear Brother

Will you please answer a few questions. I wish to ask. you I am the widow of Thomas. C Jones of your Circle he died soon after we came from Logan Temple working for our Dead and having our 2d Ontingins where we told to attend to the Washing of Feet at home the baby was sick after we came home so I asked Bro Jones when we should attend to it and he said we had better wait till the baby is better but he was taken sick and Died before it was attended to can that be done by Proxy or not as I feel sorry about it for he was a good man and I gave him 2 living Wives and 3 Dead ones and worked hard to help him to keep them.

[Letter from Pres. Woodruff to Eliza I. Jones; Church Archives under date:]

Feb. 24th, 1888.

Mr. Eliza I. Jones  
10th Ward, Salt Lake City

Dear Sister:

The ordinance of which you speak, and which you say you failed to attend to before the death of your husband, is one that should not be written about, and it cannot be attended to by proxy. Your husband is dead and, so far as the ordinances is concerned, it is all right.

160. Journal of L. John Nuttall, Vol 2:287; September 27, 1888; BYU Spec Coll.

I spoke to Prest Woodruff respecting Peter W. Conover of Provo obtaining his Second anointings. He told me to write to him informing him that he can have those blessings upon submitting his recommend properly signed.

[See February 19, 1889 for Pres. Woodruff's action on this recommend.]

161. Journal of L. John Nuttall, Vol. 2:360; February 19, 1889; BYU Spec Coll.

Pres. Woodruff at my request signed a recommend for Peter W. Conover of Provo & his wives to receive their 2nd Anointings. I wrote a letter to Bro. Conover enclosing his recommend.

162. Deseret News, Vol. 39:17, July 1889; Priesthood meeting, May 19, 1889; Sanpete Stake Conference, Manti; Pres. George Q. Cannon.

Jesus has given us to understand that it is impossible for his disciples to be perfect; for he says: "Be ye therefore perfect even as your Father which is in heaven is perfect." He did not mean by that that we should attain to the fulness of the godhead in this life, but that we should carry out in our lives and exemplify in our conduct those laws and principles which God has revealed, and which are the principles of perfection and godliness.

163. Journal of Abraham H. Cannon, Vol. 9:121; October 7, 1889; BYU Spec Coll.

Pres. Woodruff spoke in regard to second anointings and said the Presidents of Stakes were to be judges of who were worthy to receive them, but it was an ordinance of the eternal



world which belonged particularly to old men.

164. Journal of L. John Nuttall; Mor/M270.1/N963/Vol. 3:100 (p. 158 of original journal); BYU Spec Collections; November 19, 1889.

Tuesday, Nov 19, 1889. The Presidency at the office. Prest Woodruff signed 7 recommends. It rained some during the night. Recommends were signed by Pres' Woodruff for Bro Daniel Graves & wives of Provo for their 2nd anointings. His wives names are Elizabeth Sarah Baker, Mary Newman, and Selina World.

165. Diaries of Joseph Fish, p. 200; Mor/M270.1/F527/BYU Spec Coll; April 8, 1890.

Apr. 8. Tuesday. We went up to the Temple, which is a magnificent building standing on the bench above the city. We did some work in the temple. I had my father adopted to the prophet Joseph Smith. I would have been sealed to my father, but as my sisters who were in the church were not present, it was thought best to postpone this work. I received my second anointing also my wife Eliza did. She also acted for my wife Mary Campbell in having her second anointing.

166. Diary of George Halliday, pp. 145-146; 1823-1900; Mor/M270.1/H156/BYU Spec Coll; March 22, 1892.

March 22, 1892. I went with my wives, Sarah and Prudence to Manti Temple and received our Second Anointings under the hands of President A. H. Lund.

167. Journal of L. John Nuttall; April 19, 1892.

Had a talk with Pres. W. Woodruff about sister Baratts Temple Work. Asked him for her to receive her 2nd anointing. He asked me who to; I told him Pres. John Taylor. He asked me who would represent Pres. Taylor, I told him that I intended to do so. He said that was all right and signed recommends.

168. Journal of L. John Nuttall; April 22, 1892.

Sister M. M. Barratt born January 17, 1834, at Stockport Cheshme England, was sealed to Pres. John Taylor, I being proxy. She was afterwards annointed to him.

169. The House of the Lord, p. 163; 1968 ed.; by James E. Talmage; April 6, 1893.

[After describing the Holy of Holies room in the Salt Lake Temple, Elder Talmage makes this comment:]

This room [the holy of holies] is reserved for the higher ordinances in the Priesthood relating to the exaltation of both living and dead.

170. Journal of Abraham H. Cannon, Vol 17:22-23; BYU Special Collections; Wednesday, June 7, 1893; Ordained an apostle in 1889.

WEDNESDAY, JUNE 7th, 1893 . . . At 6 o'clock I went to the [Salt Lake] Temple where I met my folks, we having received permission from Pres. Woodruff to receive our second anointings. Father [George Q. Cannon of the First Presidency] was there to perform the ceremony. Bro. [Francis M.] Lyman was also there to be with his wife Susan D. Callister Lyman as she received this blessing. Father anointed and spoke the words, John D. T. McAllister held the horn [containing the consecrated oil], and Lorenzo Snow and John R. Winder were the witnesses. Sister Lyman was the first anointed in the presence of us all, she thus being the first to receive this blessing in this building. I then received mine, and my wives followed in the order of their marriages. I felt very much pleased to be thus favored. The ordinance of the washing of feet was explained by Bro. McAllister, after the anointings had been given.

171. Special meeting of the workers of the St. George Temple, held in the Annex; June 23, 1893. Remarks by President Wilford Woodruff. Located among the material on Declarations of the First Presidency on Temple Work.

It has been the rule in Logan Temple not to allow any person who had not been married under the covenant to officiate at the marriage altar in behalf of the dead. This rule, he [W. Woodruff] said was wrong and must not be acted upon in the future. The reception of the endowment enabled a person to act in behalf of the dead in any of the ordinances in the house of the Lord, except the highest [second anointing].

172. Journal of Abraham H. Cannon, Vol. 17:94; June 1893.

The Presidents of Stakes are authorized to recommend aged and faithful persons to receive their second anointings, but no others have this authority to issue recommends for this purpose.

173. Journal of Wilford Woodruff; March 19, 1894; CHO/Ms/f/ 115/1865-1898 Box/ Vol. 13, 1893-1897/p. 68.

Sunday Even not very well & spent the day at home. I had a Dream in the night---I met with Benjamin Franklin. I thought he was on the Earth. I spent several hours with him And talked over our Endowments. He wanted some more work done for Him than had been done which I promised him He should have. I thought then he died and while waiting for burial I awoke. I thought very strange of my dream. I made up my mind to get 2d Anointing for Benjamin Franklin & George Washington.

174. Young Women's Journal, Vol. V No. 11, pp. 511-514; August 1894; Susa Young Gates, rep. "The Temple Worker's Excursion. Remarks made by President Wilford Woodruff in the evening Temple workers Testimony Meeting, June 24, 1894.

Now, the question I wanted to ask you is this: We have fourteen hundred million people on this earth, and over them there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their [second] blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. \* \* \*

Three of the sisters, Sister Zina D. Young, who is the President of the sisters in the Temple, with Sister Bathsheba W. Smith, and Minnie J. Snow, her two counselors, spoke briefly of their joy in the work. Aunt Bathsheba mentioned the fact that she had received her blessings in Nauvoo under the hands of the Prophet Joseph Smith, she being now the only living woman who has so received these blessings. \* \* \*

There's Sister Bathsheba Smith, she and I both had our endowments under the hands of the Prophet Joseph Smith. I had my second anointings and sealings under his hands. There is not a single principle in this Church that he did not lay the foundation for. \* \* \*

175. Journal of Abraham H. Cannon, Vol. 19:103; June 20, 1895.

In the Salt Lake Temple --- A sister who died before receiving her second anointings is allowed to receive them by proxy.

176. Journal of Wilford Woodruff, April 17, 1897.

At 2 pm Pres Lorenzo Snow & Bro Salmon called and stayed for 1 1/2 hours & we conversed together. He gave me a list of Salt Lake Temple work since the commencement, May 22, 1893 to March 31, 1897 showing . . . \* \* \* 2d anointing 1017 living, 17936 dead.

177. George A. Smith Family Papers, Univ of Utah Lib, Ms 36, Box 146, Folder 10. Verbatim line by line transcript of a holographic document. April 12, 1898.

April 12 1898 / Ovando C. Beebe & Clara Beebe / My Dear Children / Enclosed find a Recommend to / president Snow for your Second / Anointing I am very thankful that / I have lived to be able to grant / you and Asahel & Owen this / glorious privilege You Stand in / Need of it You are worthy of it and / it is the Highest Ordinance to be / bestowed upon any one in the Church / You will have to be Dressed in your / Temple Clothes I think Clara / had better Converse with her Mother / about the Day to go. / God Bless you & your Children / Your Affectionate Father / Wilford Woodruff // I think it would be a good plan for you / And Asahel to go together for you Both / WW

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Keep this sent to Me & President Snow

President Lorenzo Snow / This is to Certify that I hereby / Recommend My Son in Law (Ovando C. Beebe) And / His Wife My Daughter / Clara Beebe Worthy of their / Second Anointing They have both / of them been true & faithful in / All of their Administrations in the / Church & Kingdom of God on the Earth / Wilford Woodruff

178. Conference Report, pp. 64-65; April General Conference, April 9, 1899; President George Q. Cannon.

Why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, for he was determined to test him. \* \* \* He [God] tries us for our own good that we may know ourselves; for it is most important that a man should know himself.

He required Abraham to submit to this trial because He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised.

179. Private Journal of Henry Ballard, p. 105 of typescript copy/ BYU Special Collections; Mor/M270.1/B213 (p. 95 of original diary); May 24, 1899. This is the account of Henry Ballard, father of Melvin J. Ballard, receiving his second anointings.

1899: May 24, Was a good deal better. I went to the Temple with my son, Ernest, who was going upon a mission. Also my wives with me. We received our Second Anointings by Apostle Merrianor (sic) W. Merrill. I was called upon to speak to the Saints that were going through. I felt well. (p. 96)

180. The L.D.S. Millennial Star, No 35, Vol. LXI, p. 546. The first part of this discourse was printed August 24, 1899. This quote comes from the continuation of the talk and is dated Thursday, August 31, 1899. Edited, printed and published in Liverpool, England. Discourse delivered by President Lorenzo Snow at St. George, Utah, on Thursday, May 8, 1899.

Teach them [the children] to pay their tithing while they are young. You mothers, teach your children that when they get any money they should pay one tenth of it to the Lord, however little it may be. Educate them to pay their tithing in full. Then we will have a people prepared to go to Jackson County. President Smith was talking yesterday about the land of Zion. Yes, surely, this entire continent is the land of Zion, and the time will come when there will be Temples established over every portion of the land, and we will go into these Temples and work for our kindred dead night and day, that the work of the Lord may be speedily accomplished, that Jesus may come and present the kingdom to His Father. He is coming soon, too. But we will not hear His voice until we build up Jackson County. Now we should make the preparation for this. We are not only going to have Zion throughout this continent, but we will have it over the whole earth. The whole earth is the Lord's. The time will come when it will be translated and be filled with the spirit and power of God. The atmosphere around it will be the spirit of the Almighty. We will breathe that Spirit instead of the atmosphere that we now breathe. But now it is for us to make the preparation, that we may be worthy to be called into the house of the Lord and receive our second blessings. I do not want the presidents of Stakes to send any person to our Temples to receive the highest blessings that have ever been bestowed upon man since the world began, until it can be said of him, "He pays his full tithing." When you find an honest faithful Latter-day Saint who is worthy of receiving His blessings, send him along. I do not care how fast they come. The time is now at hand when the Latter-day Saints can be greatly and abundantly blessed, so that they can make the preparation in its fulness.

181. W. Dean Belnap "Notebooks"; November 25, 1899.

Thanksgiving Day - 1899 - President Snow called Joseph Musser and his wife to the temple to receive "my second blessings." (Four other couples were present, none of them having plural wives.) There was a "Patriarchal Blessing" given in connection with second anointings.

182. Autobiography of Charles Hopkins Allen; September 1900.

In the year 1900 my wife and I were called to go to Utah to receive our second anointing in the temple of the Lord, so we started by rail in company with Bro. Hyrum S. Phelps & part of his family, on the 17th day of August. On arriving there, we went to work in the Logan temple where we worked for about three weeks & did a good deal of work for my wife's folks who were dead. We also did work for some of my folks & the sealing for my grandparents for five generations

back. We also rec'd our second anointing & returned home in Sept. 1900, feeling thankful that we had been counted worthy to receive such great blessings in the house of the Lord.

[Charles Hopkins Allen was born in New York on October 15, 1830. He lived shortly in Kirtland, Ohio, and then moved to Nauvoo with the saints. He personally knew the Prophet Joseph, Brigham Young, Eliza R. Snow and other church leaders. His parents received their "blessings" in the Nauvoo temple during the winter of 1845-46 before moving west with the saints. In 1912 he was ordained a patriarch by Elder James E. Talmage and passed away in 1922, in Mesa, Arizona, a faithful member of the church.]

183. John M. Whitaker Journals; BYU Special Coll, Mor/M270.1/W58/V.2/p.512; Originals at Univ of Utah; September 19, 1900.

Thursday the 19th of September 1900 was the OUTSTANDING DAY OF OUR LIFE, President Frank Y. Taylor was authorized by the First Presidency of the Church to invite Ida and I TO RECEIVE OUR SECOND ANNOINTINGS, AND IN THE TEMPLE, ON THIS MOMENTOUS DAY, President John R. Winder, President of the Temple, explained fully what the 2nd annointings were and told us of the glorious promises offered to those who keep the commandments of the Lord and live a worthy and holy life: that these were the highest of all earthly blessings and no one receives them but those selected by the President of the Church. No one else has that right. How wonderful they were, what hopes they inspire, what a strength they give, what anticipations they awaken in our hearts and how wonderful it is to feel a nearness to the Lord by righteous living. We were thrilled in expectancy and joyous in hopes of living worthy to secure all that was promised us. We have started on an everlasting journey and all depends on whether we endure until the end.

184. Letter to Elder Adelbert Henderson & Wife from George C. Parkinson, Solomon H. Hales & Joseph S. Giddes; September 25th 1900.

Elder Adelbert Henderson and wife,  
Clifton, Idaho

Dear Brother,

In harmony with the wishes of President Snow, to the effect of the leading brethren and sisters of the several Wards and Stakes of Zion, should be granted the privilege of receiving their second blessings in the House of the Lord, and in view of your continued faithfulness and untiring activity in the great cause our Father has established, for the exaltation of his children,-- it affords us true pleasure to enclose you herewith your Temple recommend, duly signed, with the invitation to proceed to the Temple at your earliest convenience and receive this great blessing your second annointing.

May the Lord bless and preserve you in the purity of these high covenants, we are with

warmest regards.

Your Brethren,

George C. Parkinson  
Solomon H. Hales  
Joseph S. Giddes

185. S. H. Brimhall Diary, p. 125; Thursday, January 3, 1901; BYU Spec Coll, Mor/M270.1/B77b.

Thurs. 3. Went to the Temple of the Lord with Flora and received our Second anointings. Prest. John R. Winder officiating. The greatest day of my life.

186. Journal of Thomas A. Clawson, 1895-1904 Book, pp. 226, 228; April 8, 1901.

After the opening exercises Prest Lorenzo Snow spoke upon the Subject of the giving of Second Anointings. He said that this blessing brought a person to a greater knowledge of the things pertaining to God and his purposes in the earth, that the glorious things of the kingdom were made clear to the understanding of man. Therefore it would be a very serious thing for a man to apostatize after he had received this great blessing. He warned the Presidents of Stakes that they should exercise great care when giving recommends to those of his stake to receive these great blessings and should know by their work their integrity and devotion to the cause of the Gospel, for the responsibility would rest upon them if any were recommended unworthily or that apostatized. \* \* \*

Prest. Jos. F. Smith then made a few remarks on the Subject of the Second Anointing. He said that it was the crowning blessing of and the highest gift to be conferred by the Melchizedek Priesthood. Elders should do something to be worthy to receive this great blessing and there are many ways out of the ordinary routine duties by which a man could earn the good will of God to the obtaining of this blessing. Every man should be determined to place every thing on the altar even to the laying down of life itself for the gospel sake in order to be truly worthy of this blessing.

187. Journal of Anthony W. Ivins, Apostle; Monday, April 8, 1901.

Meeting of Presidency, Apostles & Church Officers. Prest. Snow said that persons who are recommended for second anointings should be those who have made an exceptional record, that they are persons who will never apostatize. Prest. of Stakes assume a great responsibility when they recommend persons for second anointings. Now I wish to say a word in regard to going back to Jackson County. The time is nearer than many of us suppose. I want to impress upon the minds of all that they cannot go back to Jackson County unless they obey the law of tithing. Jos. Smith

had a book in which all of the names of tithe payers was recorded which was called the Book of the Law of the Lord. This Church as a Church will never go back to Jackson Co. till the people learn to observe the law of the Lord. I fear that some of the bishops do not fully believe in the law of tithing - Excellent remarks.

Bro. Jos. F. Smith said - No man receives a fullness of the Melchizedek Priesthood till he has received his second anointings. Men recommended for this sacred ordinance should be men of God whose faith and integrity are unquestioned.

188. William Henry Smart Journal, 1862-1937; Photocopy of holograph. Univ of Utah Special Collections, Marriott Library; CHO/Ms/d/85/Bx 2/fd 1.

30 May 1901 [Thursday]: . . . This afternoon my wife and I took train for Salt Lake City to get our second anointings and attend 100th anniversary of Brigham Young's birth.

31 May 1901 [Friday]: Went to Temple this morning presenting recommend which Pres. Snow gave me about 3 months ago. We had not come before for our second anointing as the baby was young, and because we desired to become settled in our new home.

I was called to speak during the services of the temple. Dwelt principally upon the necessity of keeping awake during temple services and keeping awake in our duties. I consider this a very great honor to be called to speak in the House of the Lord. Bp John R Winder annointed us and Elder Madsen instructed us. These are the greatest blessings that are bestowed upon man in the flesh. We were both melted in tears and I felt the patriarchal spirit of pure affection more than I have done before. The witnesses to the annointing were John R. Winder annointed. Adolph Madsen assisted John Nicholson Recorder.

21 June 1901 [Friday; at their home; he was the Wasatch Stake President in Heber Utah at this time]: This evening from about 9-30 to 12 O.C. my wife and I attended to the second part of the ordinance of second anointings. We besides the ordinance itself sang "We thank thee O God for a prophet," conversed concerning our duties to each other and children, read from John XII: 1-8 verses, read the Rev. on the Eternity of the Marriage Covenant, Section 132. We dedicated [the] room for the purpose of this meeting. Closed by singing: "Oh my father thou that dwellest." Anna was mouth in preliminary prayer, I gave the dedicatory prayer and the benediction. The spirit of the Lord was with us and we felt nearer together than usual: were much encouraged in pressing onward in an endeavor to succeed in life. We fasted during the day and broke our fast together a little after 12 O.C.

189. St. George Temple Minute Book, k9368r, p. 169; September 18, 1901.

President Cannon.

Pres. Brigham Young left St. George on 16 April 1877 for Salt Lake City and on the 17 April Prest. Young blessed me and set me apart to do sealings, adoptions, 2nd Anointings and all work



in this holy Temple. This was done in Bellvieu (sic) at the house of Brother Jacob Gates. I rejoice in this work and hope the time is not far distant when the temple will be filled with saints laboring for their dead. Be attentive and calm; see and hear what is done and said. Keep a record of what you do.

190. Journal of John R. Winder; December 25, 1901.

Christmas day 1901 at home.

I thought of the desire I expressed to Brother [F.M.] Lyman that his son Richard and wife should receive a certain ordinance in the Temple, which they have since received, and I don't know of any two people who more greatly appreciated it. /s/ John R. Winder

191. Joseph F. Smith's Letter Book, 1902.

Second Blessings same as second anointings---Joseph B. Keeler.

Stake President can recommend someone who is dead and do it by proxy. Stake Presidents personally recommend them and personally responsible.

Worthiness, fitness, unshaken integrity, didn't matter whether in presiding position or not, those who have gathered to Zion, those who do have presiding positions ought to have them.

192. L.D.S. Millennial Star, Vol. 71:105; February 18, 1909; Charles W. Penrose.

We cannot speak too emphatically on this subject to our brethren who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received "the highest blessings," conveying the idea that they are more advanced in those things than some of their fellow laborers. "The secrets of the Lord are with them that fear him," and they who do not "fear him" sufficiently to keep to themselves that which was only intended for them and which they are forbidden to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God, to "crown them with honor, immortality, and eternal life."

193. George F. Richards Journal; Ms/f/600/#4/CHO; June 22, 1921.

I obtained the ear of Presidents Heber J. Grant and Anthony W. Ivins and presented the following matters to them which they approved:

"Fourth, that in the ceremony of the Second Endowments the name of the husband should be given after the words, your husband in the anointing and again the sealing of the anointing."

194. George F. Richards Journal; November 10, 1921.

Called upon Presidents Grant & Ivins and presented to them the rulings & instructions given & on record pertaining to the Second Anointings.

195. Diaries of Joseph Fish, p. 409; BYU/Mor/M270.1/F237; January 1, 1926.

January 1, 1926. I went through the temple for Samuel York who was dead. My son, Jesse L., also went through and received his endowments and sealed to Miss Lucile Cottam. My wife Julia Ann went through and received her second anointing at the same time.

196. Utah Genealogical Magazine, Vol. 21:53-57; Elder Joseph Fielding Smith; 1930; "Temples and the Sacred Rites Therein".

Only in the temple of the Lord can the fulness of the Priesthood be received. Now that temples are on the earth, there is no other place where the endowment and the sealing powers for all eternity can be given. No man can receive the keys of exaltation in any other place. Joseph Smith has said that "the Saints have not too much time to save and redeem their dead, and gather together their living relatives \* \* \* before the earth will be smitten and the consumption decreed falls upon the world." When that day comes those who have professed to believe in the latter day work, and who have rejected the doctrine of temple building and the ceremonial endowments therein, will find themselves shut out of the kingdom of God. This subject occupied the mind of the Prophet Joseph Smith for several years before his death, for the Lord revealed to him all things pertaining to the work in the temples, and he revealed them unto others that the work might on. In the Temples the Saints are performing the ordinances which will insure, through faithfulness, the fulness of the blessings of the kingdom of God. (p.57)

197. The Way to Perfection, pp. 9, 160, 208; Joseph Fielding Smith, August 1, 1931 (1970 ed).

Latter-day Saints believe in this progression in eternity until, eventually, we become worthy through knowledge, wisdom, humility, and obedience, to be like God, and then to have the privilege of being made equal in power, might and dominion (D.C. 76:95), and to possess all that the Father hath (D.C. 84:38) as members of "the Church of the First-born." (D.C. 76:54,94.)  
\*\*\*

Elijah was clothed with the fulness of Priesthood and by this authority all things done in

the name of the Lord are made valid. \* \* \*

### The Church of the Firstborn

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D&C 22:1) When he has proved himself by a worthy life, having been faithful in all things required of him then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn." Into his hands, "the Father has given all things." He will be a priest and a king, receiving of the Father's fulness and of his glory. Is this worth having? It cannot be obtained without some effort. It cannot be obtained without knowledge of the things of God. We frequently hear quoted these words of the Lord to Joseph Smith: "It is impossible for a man to be saved in ignorance." In ignorance of what? the philosophies of the world? No! In ignorance of the Gospel truth---the saving principles and ordinances by which salvation comes! These must not only be understood, but they must be lived! These must not only be understood, but they must be lived! Knowledge of them will not in itself save us! Obedience thereto will! And then will come the fulness of knowledge, bringing with it wisdom, power and dominion. And the fulness of these blessings can only be obtained in the temple of the Lord! \* \* \*

198. George F. Richards Journal; Ms/f/600/#4/CHO; September 3, 1931.

In the evening I performed the ordinance of sealing Maud May Babcock to President Brigham Young, Willard Young acting for his father. I also administered Seconds to her.

199. George F. Richards Journal; April 19, 1934.

I wrote Prest. Heber J. Grant as fol:

Dear Pres. Grant:

If the following named brethren, General Authorities of the Church, and their wives have received their Second blessings, the Salt Lake Temple Records do not disclose that fact, I therefore conclude that they have not except possibly Pres Hart who may have received his blessings in the Logan Temple:

|                     |              |
|---------------------|--------------|
| J. Reuben Clark Jr. | [GA in 1933] |
| Charles H. Hart     | [GA in 1906] |
| Antoine R. Ivins    | [GA in 1909] |
| Samuel O. Bennion   | [GA in 1933] |
| John H. Taylor      | [GA in 1933] |

I understand that it is in order for a member of the Council of Twelve to recommend worthy members to the President of the Church to receive their Second blessings.

Accordingly, I recommend that these brethren and their wives be invited to receive their blessings.

200. Autobiography of Parley P. Pratt, 1st ed., pp. 329-330; 1938.

It was from him [Joseph Smith] that I learned that the highest dignity of womanhood was to stand as a queen and priestess to her husband, and to reign for ever and ever as the queen mother of her numerous and still increasing offspring.

201. Lundwall Microfilm Roll #1; Letter from President D. O. McKay to N. B. Lundwall; May 25, 1940.

Mr. N. B. Lundwall  
P.O. Box 2033  
Salt Lake City, Utah

May 25, 1940

Dear Brother:

Regarding your proposed new book on "Temples of the Most High", I suggest that you confine your statistics to those which have already been approved by the General Authorities for publicity. Even some already published by the Arizona Temple, by Brother Frank T. Pomeroy, are now withheld from the general public. No statistics should be given out by any of the Temples until the items are first submitted to the First Presidency. Bishop Christiansen was right when he answered you to this effect.

Again, thanking you for a copy of "The Vision", I remain

Sincerely yours.

/s/ David O. McKay

202. George F. Richards Journal; Ms/f/600/#4/CHO.

December 10, 1942:

I attended regular Thu[rsday]. meetings. At the 10:-A.M. meeting of the Presidency, the Twelve and the Patriarch held in the Temple, the matter of allowing the administration of second blessings was considered. I brought up the subject at our last Quarterly meeting of the Twelve held in the Temple Sept. 29<sup>th</sup> last. I made quite an extended talk on the subject at that time at the conclusion of which it was decided by vote to present the question to the Council of the First Presidency, the Twelve and the Patriarch. To-day all were present except Geo. Albert Smith, Richard R. Lyman and Sylvester Q. Cannon and I suggested to Pres. Clawson that he bring the question forward, which he did. I had a chance to explain, and it was decided that the four

members of the Council, viz. J. Reuben Clark Jr., Albert E. Bowen, Harold B. Lee and the Patriarch Jos. F. Smith should be privileged to receive theirs and others whom the members of this council may recommend and the Council sustain. Pres. Grant appointed me to administer these blessings. I suggested that Jos. Fielding Smith be appointed to assist me in this work. We are to make the appointment, i.e. Jos. Fielding & I, for the brethren.

I have anxiously looked forward to this action.

The records show that there have been 32,495 such blessings administered in the Church and that during the last 12 years there have been but 8 administrations. Thirteen of the 32 General Authorities had not had theirs and at least two others who have had them with their first wives have later wives not yet anointed to their husbands.

December 24, 1942:

I obtained permission of Pres. Grant to see him at his home. I found him in bed and his condition seemed worse than I had expected to find. I gave him a blessing, and recommended that he issue recommends to all the General Authorities and their wives who have not received their second blessings and give it [to] them for Christmas which he approved and authorized also approved Stephen L. Chipman & Wife whom I recommended. I reported to Joseph Anderson, who had recommends made. These I took to the President and he signed them. I returned the signed recommends to Joseph Anderson, the President's Secretary, for distribution. I feel that this day's accomplishments has been inspired and is a wonderful accomplishment. May the Lord be praised for ever.

This is one of the most happy days of my life. I am sure it will endure over Christmas.

December 31, 1942:

This has been a wonderful year for me and my family. . . . I have also been instrumental in renewing the former practice in the Church of administering Second Anointings to faithful members, the practice having gone practically into disuse, only eight such blessings having been administered in the past twelve years. Up to twelve years ago there had been administered in the Church thirty two thousand plus of such blessings. The day before Christmas I was instrumental in getting Pres. Grant to sign recommends for thirteen of the general authorities and their wives and the wives of two others of the Council to their husbands; also a recommend for Stephen L. Chipman and wife, he having had his previously. I am sure that the Lord has inspired what I have been able to do along these lines. Pres. Grant, in our council meeting of a few weeks ago appointed me to administer these blessings and at my request appointed Elder Jos. Fielding Smith to assist me. We are the only ones in the Church having this authority by appointment.

October 14, 1943:

Attended 10:00 A.M. meeting of the First Presidency, the Twelve & the Patriarch. The council approved my recommendation that 2nds be offered the following: Harold S. Snow of St. George Temple, El Ray Christiansen Pres. of Logan Temple and David Smith, Pres. of Idaho Falls Temple.

August 12, 1949:

I attended quarterly meeting of the Twelve where I presided and presented my views respecting the non administration of seconds, which received approval with the request by motion made by Stephen L. Richards that I present the matter to the Presidency if I could get a hearing, either to them alone or in the Council of the First Presidency & the Twelve.

August 18, 1949:

At the 10:00 A.M. Council meeting of the Presidency and Twelve I read a paper of 5 or 6 pages deploring the neglect on our part in not administering Second blessings as formerly. The paper and other statements made by me in connection therewith were accepted 100%.

[Excerpts from the paper referred to are given here:]

To the Members of the First Presidency  
and the Quorum of the Twelve:

Dear Brethren:

For a long time I have felt that I would like to express to you the disappointment I feel that we have practically discontinued the administration of Second Anointings in the Church, and to give to you some of the reasons why I feel as I do.

I have not been able to bring myself to feel that the Lord is pleased with us in neglecting such an important and sacred endowment, which He has given us to be administered in His holy temples to worthy members of His Church.

The Second Anointings were given by revelation to the Prophet Joseph Smith to be administered to worthy members of the Church, both the living and the dead; and from the days of the Prophet Joseph to the days of President Heber J. Grant that practice continued.

[Quotes: D&C 124:40,41 and D&C 124:47,48; and then says:] These things' I understand to mean and include the Second Anointings, a neglect to administer which in the temples reared for that purpose will be attended by the Lord's displeasure, and bring upon us cursings instead of blessings, wrath, indignation and judgments.

We calculate to give the Elders of Israel their washings, and anointings, to attend to those last and more impressive ordinances without which we cannot obtain Celestial thrones. . . . Joseph Smith's Teachings, p. 362.

This refers directly to the Second Anointings. Nowhere else in Church ordinances are men made kings and priests unto the Most High God.

In olden times, kings in Israel were anointed such by the Prophets of God. Should not those who are to become kings and priests and attain to Godhood be anointed thereto while here on earth? That is the nature of the work of Second Anointings.

Every man and woman who has received his or her first endowments has received a PROMISE that through faithfulness they would be privileged to receive the Second Anointings.

"Brethren and Sisters, if you are true and faithful, the day will come when you will be chosen, called up and anointed kings and queens, priests and priestesses, whereas you are now anointed only to become such. The realization of these blessings depends upon your

faithfulness." (Endowment Ceremonies, p. 1x2.

Thousands of good and faithful men and women are dying without receiving a fulfillment of the promise made them in connection with the temple ceremonies.

When living members receive their Second blessings, or anointings, they are given a charge that they must not speak of those things to anybody; that only those who are invited by the President of the Church are to receive them, and that none others are supposed to know anything about them.

Formerly, the Stake Presidents made their recommendations for Second Anointings to the President of the Church, and when approved by him the individuals so approved received their invitation from the President of the Church, and on presentation of that recommend to the Temple President of the temple district where the individuals resided, the temple president officiated for them. The Stake Presidents had SPECIAL recommend books for that purpose.

About 1928 an incident occurred which so incensed the First Presidency that they had all the recommend books brought in to the President's office, and instructions were given that no recommends of that character should be given by stake presidents thereafter.

The Twelve were authorized to make recommendations; but their recommendations were rarely ever acted upon favorably, so that the administering Seconds almost entirely ceased. In twelve years, from 1930 to 1942, when these facts were tabulated, but eight such blessings were administered in the Church. Only EIGHT blessings in twelve years!

The following tabulation of Second Blessings administered in the temples where such blessings were administered will no doubt be of interest to you:

| <u>Temple</u>  | <u>Period</u>       | <u>Living</u> | <u>Dead</u> | <u>Total</u> |
|----------------|---------------------|---------------|-------------|--------------|
| Salt Lake      | To Dec. 10, 1942    | 14,847        |             | 6,226 21,073 |
| Logan          | To Oct. 13, 1931    | 3,139         | 1,229       | 4,368        |
| St. George     | To Jan. 13, 1938    | 1,885         | 1,619       | 3,504        |
| Manti          | To Dec. 12, 1929    | 2,407         | 1,143       | 3,550        |
| Nauvoo         | In Jan. & Feb. 1846 |               |             | 406          |
| Totals . . . . |                     | 22,278        | 10,217      | 32,901       |

The incident above mentioned which so exasperated the First Presidency was as follows: A brother who had received his Second Blessings, while speaking in a priesthood meeting in one of the Idaho stakes, told the brethren that they all should have their Second Blessings. Of course that was a serious infraction of the charge which he received when he had his Second Anointings; but I have never learned of any serious consequences to follow, except the action on the part of the Authorities, discontinuing the administration of those blessings in the Church.

It appears to me that the mistake made by the good brother in Idaho was not so serious as to justify letting those sacred ordinances come into disuse in the Church. I think now is the time to act; with such modifications as to details as the brethren might feel to make, insuring that these blessings be administered only to those who are worthy to receive them. \* \* \*

If there is condemnation resting upon us for our neglect, the longer we delay action the greater will be our condemnation. . . .

Temples under construction now and in the future should be provided with a room for the administration of these blessings

alone, to be known as the Holy of Holies, for if we do not move in the matter before us, some others coming after us will do so for it must be done, and temples should be designed and constructed with that thought in mind.

It is to be hoped that this communication will not be shelved and forgotten without full consideration by this Council. For several years these matters have given me great mental anxiety and spiritual concern, and but for want of courage I would have sought an opportunity to be heard years ago. I do not want to leave this sphere of action without VIGOROUSLY protesting our indifference and neglect.

Sincerely and affectionately your brother,  
GEORGE F. RICHARDS, President, Council of Twelve.

December 7, 1949:

I went to the temple at 11:00 a.m. and assisted Elder Jos. Fielding Smith, administered Seconds to Preston D. Richards and wife Barbara, and the members of Emigration Stake Presidency and their wives.

January 6, 1950:

I went to the Temple by appointment, and administered Second blessings to three of the general authorities and their wives, Elders Eldred G. Smith [GA since 1947], Milton R. Hunter [GA since 1945] and Bp. Thorp B. Isaacson [GA since 1946]. Bro. T. B. Isaacson stood as proxy for Samuel F. Ball who is dead & Betsy Hollings Richards for Adena Christena Anderson Ball.

April 20, 1950:

I obtained permission from President Geo. Albert Smith for my Sons Oliver and Ray and their wives to receive their Second Anointings.

203. A. C. Lambert Collection; Ms 35/Box 26/Bk 3; Some notes around 1950 in the back of the book.

Washings, Anointings  
Mormon  
Second anointing

"A rather common phrase at times in Mormon communities was the phrase the "second endowments."

Very little information can be gathered about the "second endowments."



## SECOND ANOINTINGS

The "Second anointing" was rather clearly a temple ordinance. It seemed to have something to do with elevating the rights or privileges or authority of an already "endowed" person (initiate) to a level "equal" with some select group of persons already high in authority.

(In Nauvoo, ILL. in the Winter of 1845)

". . . a few men had dispensations granted them to enter into plural marriages which were thought to be the stepping-stone to celestial exaltation. Without plural marriage a man could not attain to the fullness of the holy priesthood and be made equal to our savior."

204. Temples of the Most High! p. 207; 1952 ed.; N. B. Lundwall comp.; Remarks concerning the Assembly room in the Los Angeles Temple.

The first floor will be devoted to an assembly room, rooms in the wings of the block U annex. The second floor will be devoted entirely to ordinance rooms. The third floor will include a large assembly room, similar to that on the top floor of the Salt Lake Temple, where sacred assemblies are held on rare occasions.

205. Doctrines of Salvation, Vol 2; by Joseph Fielding Smith; compiled by Bruce R. McConkie; 19th edition.

Eternal life is life in the presence of the Father and the Son. Those who receive it become members of the "Church of the Firstborn" and are heirs as sons and daughters of God. They receive the fulness of blessings. They become like the Father and the Son and are joint-heirs with Jesus Christ. [p. 9] \* \* \*

We must continue to the end; we must obey the commandments. We must keep the ordinances. We must receive covenants, sealings, the sealing power, and privileges which are obtained in the temple of the Lord, and then live in accordance with them. That we must do. [p. 15] \* \* \*

Comparatively few of the children of men will find the salvation which is found in the celestial kingdom, or in other words the exaltation which will make of them heirs of God and joint-heirs with Jesus Christ---even sons of God. Those who gain this exaltation receive the fulness of the power, might, and dominion of that kingdom. They overcome all things. They are crowned as priests and kings and become like Jesus Christ. [p. 24] \* \* \*

Those who are faithful in obtaining the priesthood and magnifying their calling become members of the Church of the Firstborn, receiving all that the Father hath; and this is according to an oath and covenant that cannot be broken. \* \* \*

The destiny of the faithful man in this Church and the faithful woman is to become a son and daughter of God. \* \* \*

Now how are we going to become the sons of God and, of course, daughters as well? How is it done? Can we become the sons and heirs of our Eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that. \* \* \*

If you would become a son or a daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end. \* \* \*

The ordinances of the temple, the endowment and sealings, pertain to exaltation in the celestial kingdom, where the sons and daughters are. The sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple. Why? Because you must receive certain key words as well as make covenants by which you are able to enter. \* \* \* You get your key in the temple, which will admit you. \*\*\*

Those who become servants are those who are not willing to receive these blessings in the house of the Lord and abide in them. They are not sons; they are not daughters. They are children of God, it is true, for all men are his children. But they do not inherit, and therefore they remain servants throughout eternity. \* \* \* There will be a great many servants, but there will not be many heirs. \* \* \*

Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn; in other words, those who keep all the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn.

So being ordained an elder, or a high priest, or an apostle, or even President of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required to those who desire to become members of the Church of the Firstborn, as these are administered in the house of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation.

The Lord has made it possible for us to become members of the Church of the Firstborn, by receiving the blessings of the house of the Lord and overcoming all things. Thus we become heirs, "priests and kings, who have received of his fulness, and of his glory," who shall "dwell in the presence of God and his Christ forever and ever," with full exaltation. Are such blessings worth having? \* \* \*

If you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. No man shall receive the fulness of eternity, of exaltation, alone; no woman shall receive that blessing along; but man and wife, when they receive the sealing power in the temple of the Lord, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men; that is what the Lord desires for his

children. \* \* \*

The endowments are for advancement in that kingdom, and the sealings for our perfection, provided we keep our covenants and obligations. [pp. 35-45]

206. Doctrines of Salvation, Vol. 3; by Joseph Fielding Smith; compiled by Bruce R. McConkie; 1956 edition.

#### FULNESS OF THE PRIESTHOOD

How Christ Gained Fulness of Priesthood. Joseph Smith said: "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."

I hope we understand that. If we want to receive the fulness of the priesthood of God, then we must receive the fulness of the ordinances of the house of the Lord and keep his commandments. \* \* \*

Let me put this in a little different way. I do not care what office you hold in this Church--you may be an apostle, you may be a patriarch, a high priest, or anything else--you cannot receive the fulness of the priesthood unless you go into the temple of the Lord and receive these ordinances of which the Prophet [Joseph] speaks. No man can get the fulness of the priesthood outside of the temple of the Lord. There was a time when that could be done, for the Lord could give these things on the mountain tops--no doubt that is where Moses got it, that is no doubt where Elijah got it--and the Lord said that in the days of poverty, when there was no house prepared in which to receive these things, that they can be received on the mountain tops. [pp. 131-32] \* \* \*

There is nothing in the teachings of the gospel which declares that men are superior to women. The Lord has given unto men the power of priesthood and sent them forth to labor in his service. A woman's calling is in a different direction. The most noble, exalting calling of all is that which has been given to women as the mothers of men. Women do not hold the priesthood, but if they are faithful and true, they will become priestesses and queens in the kingdom of God, and that implies that they will be given authority. The women do not hold the priesthood with their husbands, but they do reap the benefits coming from that priesthood. [p. 178]

207. BYU Faculty Meeting, prior to 1965.

Brother Robert Bushman questioned Elder Harold B. Lee at a BYU faculty meeting [sometime before 1965] about the second endowment and Elder Lee said there was no tie in with that and seeing Jesus. The second endowment is being done [inferred he had been called up to it]. Pres. McKay called some up. He refused to associate the second endowment with seeing Jesus. He refused to comment on it.

208. Mormon Doctrine; 1966 edition; Elder Bruce R. McConkie.

After a person has advanced in righteousness, light, and truth to the point that the fulness of the ordinances of the house of the Lord have been received so that he has been sealed up unto eternal life, then as expressed in the Prophet's language, the law is: "If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdoms, it cannot be the celestial kingdom." (H.C. Vol 6:81) [pp. 24-25]

The President of The Church of Jesus Christ of Latter-day Saints holds the keys of salvation for all men now living because he is the only one by whose authorization the sealing power of the priesthood can be used to seal men up to salvation and exaltation in the kingdom of God. [p. 411]

209. Interview with Elder Theodore M. Burton, December 8, 1966, by Kenneth W. Godfrey.

In an interview with Elder Theodore Burton on December 8, 1966 he told Kenneth W. Godfrey that the complete Nauvoo temple book was in the Salt Lake Temple. He further stated that in this book was the full ceremony relative to giving second endowments. This ceremony is confidential and only given to a person when called by the First Presidency of the Church. He also stated that temple work is done differently today than it was then in that not as many people receive their second endowments. He further stated that he had not had his second endowment as yet but that his father and mother had had theirs before their deaths.

210. W. Dean Belnap "Notebooks", 1966.

Elder Bruce R. McConkie received his second anointings in 1966.

211. Messages of the First Presidency, Vol. 3:220; 1966.

Temple recommends for second anointings still require the signature of the President of the Church.

212. The Improvement Era, pp. 65-66; June 1970; April General Conference, Priesthood Session by President Joseph Fielding Smith; "Magnifying Our Callings in the Priesthood".

What a glorious thing it is to know that the Lord has offered to each of us the fullness of the priesthood, and has promised us that if we will receive this priesthood and magnify our callings, we shall gain an everlasting inheritance with him in his kingdom! \* \* \*

To prepare the way for the coming of Elijah and the restoration of the sealing power, because of which men may receive the fullness of the priesthood, John the Baptist came in May of 1829 and conferred upon Joseph and Oliver the Aaronic Priesthood. A short time later Peter,

James, and John came and gave them the Melchizedek Priesthood.

Then on April 3, 1836, in the Kirtland Temple, Elijah the prophet returned and bestowed upon them the sealing power, the power to use the priesthood to bind on earth and seal in heaven.

Then in 1841 the Lord revealed to the Prophet that "the fullness of the priesthood" was available to men only in the temple in "a house" built to his name. (See D&C 124.) And in 1843 the Prophet said: "If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (D.H.C., Vol 5:244)

Let me put this in a little different way. I do not care what office you hold in the Church--- you may be an apostle, you may be a patriarch, a high priest or anything else---but you cannot receive the fullness of the priesthood and the fullness of eternal reward unless you receive the ordinances of the house of the Lord; and when you receive these ordinances, the door is then open so you can obtain all the blessings which any man can gain.

Do not think because someone has a higher office in the Church than you have that you are barred from receiving the fullness of the Lord's blessings. You can have them sealed upon you as an elder if you are faithful; and when you receive them, and live faithfully and keep these covenants you then have all that any man can get. There is no exaltation in the kingdom of God without the fullness of the priesthood, and every man who receives the Melchizedek Priesthood does so with an oath and a covenant that he shall be exalted.

213. Comment by Paul Royall, 1970.

Paul F. Royall, General Secretary of the Genealogical Society, across whose desk records of all temple endowments and other ordinances must pass, stated that 13 second anointings were done last year (1970).

214. Relief Society Courses of Study, 1971-72, pp. 40-41.

#### THE HIGHEST PRIESTHOOD BLESSING

The Lord through Moses revealed that it was his purpose to bring to pass man's resurrection and also his eternal life, or godhood; it was designed in the heavens that through priesthood powers the blessing of exaltation would be received. (Moses 1:39; D&C 128:5) \* \* \*

The temple has been built to provide a place where the endowment, eternal marriage, and the fullness of the priesthood may be received. (D&C 124:25-28; TPJS, p. 308) The Prophet said the following regarding women in the Church:

The faithful members of the Relief Society should receive them [the keys of the Priesthood] with their husbands. (Ibid., p. 226)

215. The Ensign/December 1972, p. 34; October General Conference, 1972; President Spencer W. Kimball.

Joseph Smith bestowed upon the Twelve apostles all the keys and authority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing and anointing, and administered unto them the sealing ordinances.

216. From Heart to Heart: An Autobiography--Russell Marion Nelson, p. 360; by Russell M. Nelson. From the chapter "Highlights of 1974".

June 4-- . . . President Spencer W. Kimball called me in to notify me that Dantzel and I were to report to the temple on June 9.

June 9--Dantzel and I were privileged to enter the temple on this Sabbath day to attend a special meeting at the invitation of President Spencer W. Kimball. The sacred nature of this event precludes our mentioning more about it here other than to say that it did take place, but this experience is of the greatest importance to us and to our family.

217. Melchizedek Priesthood Manual, 1973-74, pp. 27, 49.

It is not necessary however for one to hold the keys of the Priesthood, that is, become President of the Church, in order to have a fulness of the Priesthood. As President Smith says: 'If we want to receive the fulness of the Priesthood of God, then we must receive the fulness of the ordinances of the house of the Lord and keep his commandments. . . No man can get the fulness of the Priesthood outside of the temple of the Lord. . . Every man who is faithful and will receive these ordinances and blessings obtains a fulness of the Priesthood and the Lord has said that he makes them equal in power, and in might, and in dominion.'

Thus in the restoration of the Melchizedek Priesthood. . . the Lord has provided the means that men may. . . go to the temples of the Lord and receive the higher ordinances and a fulness of the Priesthood, so that if they are faithful to their covenants they may become joint-heirs with Jesus Christ.

In order for men to obtain exaltation they must not only receive the Gospel, they must receive the Melchizedek Priesthood, and not only the Melchizedek Priesthood, but the fulness of the Priesthood, meaning the fulness of the blessings of the Priesthood, which can be obtained only in the temples of the Lord through the holy endowment and the sealing ordinances of the Priesthood.

218. "A Visit To The Washington Temple"; 1975 Tape Recording (with filmstrip); Church Public Communications Dept.; Narrated by Spence Kinard.

The entire top floor of the [Washington] temple is occupied by a single large room --- the assembly room. It is here that Mormons assembled for the formal dedicatory services which consecrated the temple for its intended use. \*\*\*

The three tierd rostrums at each end of the building were occupied by priesthood representatives. Now the room is used periodically for special sessions as convened by the First Presidency.

219. The Ensign/May 1978, p. 48; April General Conference, Priesthood Session; President Spencer W. Kimball; Sermon entitled: "Strengthening the Family---the Basic Unit of the Church".

Salvation could not come to this world without the mediation of Jesus Christ. How shall God come to the rescue of the generations? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers. The anointing and sealing is to be called, elected, and the election made sure.

I know that God lives. I know that Jesus Christ lives," said John Taylor, my predecessor, "for I have seen him." I bear this testimony to you brethren in the name of Jesus Christ, Amen.

[Note: The reference to the anointing and sealing comes from Teachings of the Prophet Joseph Smith, p. 323: "The anointing and sealing is to be called, elected and made sure", and refers to the second anointing and subsequent sealing which makes a person's calling and election sure.]

220. Melchizedek Priesthood Study Guide, 1978-79; "Prepare Ye The Way Of The Lord", p. 133.

D&C 131:1-4. Which temple ordinance is required for entrance into the highest degree of the celestial kingdom?

In this regard, President Joseph Fielding Smith wrote, "No man shall receive the FULNESS OF ETERNITY, of exaltation, alone; no woman shall receive that blessing alone; but man and wife, when they RECEIVE THE SEALING POWER IN THE TEMPLE OF THE LORD, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord, and That is the destiny of men; that is what the Lord desires for his children." (D.S. 2:44)

221. Commitment, p. 16; 1982 ed., by Elder Vaughn J. Featherstone.

I made the decision that I wanted to walk in high places---not in an aspiring way, but I wanted to serve. It appeared to me that leaders did most of the serving.

When I was about eighteen, I heard of solemn assemblies and priesthood leadership meetings held in conjunction with stake conferences. I heard about nine-hour testimony

meetings in the mission field. I heard about meetings in the assembly room in the temple, and I longed to be worthy to one day attend such meetings. I didn't ever want anything to come into my life that would prevent me from having such opportunities.



LETTERS ARRANGED CHRONOLOGICALLY  
ON THE SUBJECT OF THE SECOND ANOINTING

1. First Presidency Letterpress Copybooks, Vol 2. Volume covers from August 1878 to May 1879. Church Archives. CR/1/20.

Salt Lake City  
10 Oct 1878

Pres. Jos. F. Smith

City--

Dear Bro:--

Sis. Caroline Carter an aged lady has my permission to receive her Second Anointings at your convenience. Her husband has received his first endowments and is dead. She was sealed to him. Bro. D. C. Thompson will act in behalf of bro. Carter.

Your Brother,

/s/ John Taylor

2. First Presidency Letterpress Copybooks, Vol 2:251. Volume covers from August 1878 to May 1879. Church Archives. CR/1/20/#2.

Salt Lake City  
Nov. 8, 1878

Prest. J. D. T. McAllister,

St. George,

Dear Brother:--

I very much object to telegrams such as that regarding Bp. Dorius. It compromises all parties concerned, the principals, the sender, and the receiver, and much prefer that communications on such matters be made through the mail. Those desiring such work done must make the proper arrangements before hand or they must wait.

Bp Dorius has our consent to his request.

Your Brother in the Gospel

/s/ John Taylor

3. John D. T. McAllister Papers. Incoming Correspondence. Church Archives. Ms/d/1257/Bx 3/fd 4.

St George Utah  
4th Dec 1885

President J. D. T. McAllister  
St. George Temple  
My Dear Brother

To satisfy a feeling which has been on my mind for some time. I submit the following; My Son George Q. who died in this City when he was 18 years and 21 days old, was very faithful to us as a son, and also in the Holy Priesthood so far as he had opportunity when a Deacon, he was 1st Councilor to the President of the Quorum, which position he filled honorably, untill ordained an Elder, previous to receiving his Endowment. He was appointed Clk of the (p. 2) 1st Quorum of Elders in the Stake, being naturally of a religious turn of mind it seemed natural for him to perform his spiritual duties. He acted as a Teacher in the Ward, with entire satisfaction to the Saints up to the time of his death.

When on his death bed I asked him if there was any thing that he would like me to do for him, he said "I would like you to have some wives sealed to me." According to this request I have had two girls who died in the Church sealed to him. Two others, apreciating his worth have expressed a desire to have their daughters sealed to him, which will be done. These tokens of respect fills our hearts (p. 3) with joy feeling as we do, that our dear boy was worthy.

Now the question is, do you think he was old enough to receive his 2d Anointing?

Bro McAllister it is not my desire to seek blessings for my sons that they are not entitled to. But I had great hopes in this son, for I fully appreciated his worth, and would like to see that every blessing was put in his reach, to which his faithfulness entitled him.

You as the Prest. of the St George Stake knew him, hence I submit the question to you.

I am very respectfully  
Your Brother in the Gospel

/s/ D. H. Cannon

4. John D. T. McAllister Papers. Incoming Correspondence. Church Archives. Ms/d/1257/Bx3/fd4.

D H Cannon

St George Temple  
4th Decr 1885

Dec 9/ 85

Dear President Taylor

I can fully endorse the words expressed by Bp D. H. Cannon in relation to his son George Q. He lived and died a good young man.

I think you are acquainted with him, as also his Uncle George Q.

I address this to you personally.

God our Father be with you all.

Your Bro. in the Gospel

/s/ John D. T. McAllister

5. First Presidency Letterpress Copybooks, 1877-1949. Church Archives. October 1885-March 1886, p. 321. CR/1/20/#10/Vol 10.

Decr 9th 1885

President John D. T. McAllister.

St. George Temple.

Dear Brother:

Though the deceased son of Bishop David H. Cannon--George Q.-- was quite young when he died, still as he is so highly recommended, you may administer to his representative and the representative of the deceased who have been seal'd to him the ordinance of Second Anointing.

With Kind regards,  
Your Brother.

/s/ John Taylor

6. John Taylor (#110). Letter book #11, Mar 1886 - Oct 1887 Ltr dtd March 4, 1886.

March 4, 1886

Mrs. Eliza Perry Benson

Logan Temple

Dear Sister:

Your letter asking the privilege of 2nd anointing for your parents John Perry and Grace Williams Perry who are deceased, has been received.

You are at liberty to have them officiated for and receive their 2nd Anointings; but those who officiate for them must be those who have already had that sacred ordinance.

By presenting this to Bro. M. W. Merrill he will have the Ordinance attended to.

Very respectfully,  
John Taylor

7. Letter of Zebedee Coltrin. File no. Ms D747, Papers of Zebedee Coltrin Church Archives, Old Church Office Bldg.  
May 1, 1886.

Logan May 1st 1886

President John Taylor may I ask a favor of You. I wish to have my father adopted to President Joseph Smith it was my Fathers wish when he was alive.

I am here to do some work and would be very much pleased to have this work done.

I also wish to give my Bro. Graham and his two wives their second anointing.

No more at present - I am yours as ever  
Your Bro. In the Gospel  
Zebedee Coltrin

8. John Taylor Papers. Church Archives. Ms/d/1346/Bx19/fd11.

Cedar City Iron Co Utah  
May 11, 1886

President John Taylor  
Dear Brother.

The theme of my correspondence on the present occasion will be a subject that has engrossed my mind for many years and especially of late.

I have just returned from St George wither I had been with a portion of my family to work for my dead relatives and friends in the Temple of the Lord.

I find in looking over my record that my Father died an Elder; I recd for him some 7 years ago his second anointings. He was a good man and was called hence without a moments warning by a Stoke of lightning at the age of 63. He was Killed on Beaver City some 27 years ago and I am

very desirous to receive for him the ordination as an High Priest that he may belong to the same quorum as my Brother Joshua and myself If it meets with your approval. (p. 2) Bro Erastus Snow was some little acquainted with Father and to him I refer as his advocate.

My Brother Joshua had his failings, like many more, but my mind has been set at rest for many years in regard to his present condition and situation in the spirit world. He was never cut off the Church altho he demeaned himself very improperly for some time before his death and no doubt brought about his early demise thro his bad habit of drinking. Nevertheless from manifestations I have received since his death I am satisfied that he has sorrowfully repented and is now engaged in doing all the good he can on the other side. If it meets with your approval I would very much like him to receive his second anointings. I was rebaptized for him in the Temple at St George some 8 years ago I take pleasure in mentioning the names of Judge Elias Smith and Prest Daniel H Wells as his advocates.

I have another Brother dead named Benjamin he lived on Greenville Beaver Co (p. 3) also died in the faith. I should be pleased to receive for him his second anointings and will mention the name of Prest John R. Murdock of Beaver Stake as his advocate.

I hope dear brother you will not deem me presumptuous in asking for blessings for my dead relatives--they are very dear to me and I am fully satisfied that the three I have mention'd are doing all they can according to their calling and Priesthood to further on the work of the Lord where they are--I have done for them all I can--I have recd the blessings mention'd for myself and earnestly wish that these near and dear to my heart should share in the same blessings and privileges that I by the clemency of the Priesthood have been permitted to receive.

Praying the Lord to shield and protect you and the brethrn with you in the future as he has in the past and with due respect I desire to subscribe myself you[r] Brother in the Gospel

/s/ C J Arthur

[L. John Nuttall indicated on the letter that it was received by the office on 15 May 1886]

9. John Taylor Letters, Box 26, File 4 CHO, SLC, Utah June 6, 1886.

Salt Lake City  
June 6th, 1886

President John Taylor

Dear Brother

Three years ago I got ready by the council of Apostle George Teasdale to go to St. George, to attend to Temple work also to get my second anointings in connection with my wives. One of my wives Maria was taken sick which hindered me from going at that time, afterward my wife Eliza now seventy nine years old, became too feable to travel that distance. I have been in hiding Seventeen months past but I think I can go safely to the Logan Temple. I aske if I now with my wives can have the privilege of this great blessing. I therefore think and feel as if I ought not to neglect this matter any longer if the privelege is mine I would also like my first wife

Ann who is dead, died three years and a half ago, to receive the blessing through one of my living wives acting for her.

Please endorse upon the recommends, if you will grant me this privilege and return to me that I may know how to prepare, as I am not known by my right name here please send the recommends to Brother Joseph E. Taylor with whom I am acquainted.

I will see him and ask him to receive them for me.

I remain your Brother in the Gospel

/s/ John S. Hawkins

10. First Presidency Letterbook Copybooks, 1877-1949, Vol 13:111. Church Archives. CR/1/20/#12. Under date and page given.

Sept 18th 1886

Bishop C. J. Arthur.  
Cedar City

Dear Brother:

Enclosed please find the endorsed recommends of the two widows of your father-in law for them to get their Second Anointing; and you are at liberty to act for him and receive this ordinance with them in his behalf.

Enclosed is seen a certificate for Marion Brown Arthur. As we suppose this was your wife I have endorsed it for her to receive her second anointing; though you do not mention, or ask in the letter. If this is not your wife, she ought not to receive her second anointing on the strength of this recommend.

With Kind Regards,  
Your Brother,  
/s/ John Taylor

11. First Presidency Letterpress Copybooks, 1877-1949. Volume 14:12-13. Church Archives. CR/1/20/#12.

November 18th 1886

Prest. J.D.T. McAllister  
St George.

Dear Brother:

In reply to your letter of the 12th of November. There is no objection to Brother Noah Brimhall receiving his second anointing and I have endorsed his recommend accordingly. But his present wife cannot be anointed to him as she is only his wife for time, and when she receives her anointings to her deceased husband, Bailey Lake, his other two wives should also receive theirs.

If Brother Brimhall were to act for Bailey Lake and she were to be anointed to him as proxy, it might lead to confusion. The better way, in order that the records may be straight, is for some one to act for Brother Lake and the three wives be anointed at the same time. Brother George Lake having one these wives and being his brothers heir could do this with the greatest (p. 2) propriety, if he should be worthy of the ordinance.

Under the circumstances I think Brother Brimhall had better get a relative of his own, or of his deceased wives, or in the absence of such a relative, some friend who has had her second anointing to act as proxy for his deceased wife, and let Sister Lavina Jones Lake Brimhall wait for this ordinance until arrangements can be made for the other wives of Brother Lake to join her in obtaining this ordinance

With Kind regards  
Your Brother.  
/s/ John Taylor

12. Letter of Eliza R. Snow to President John Taylor Eliza R. Snow Letter file in CHO. December 12, 1886.

I think President Taylor will recollect a young English sister in Nauvoo by the name of Hannah Ells. She was sealed to Joseph the Prophet before his death. She died in Nauvoo in sister Sarah Kimball's house. I loved her very much--was present at her death. I have had endowments for her. Sister Zina is in Logan and will, with your permission, have second anointing for her.

13. Letter of B F Johnson to Pres. John Taylor. January 29, 1887.

St George Jan 29th -87

Pres John Taylor

Dear Brother

I again come to you For Temple Priviledges for Those I feel asured are of The Worthy Dead. . . .

. . .--May He Recive his 2d Anointing through me as Proxy and may some of my wives rec for her ?

. . .and as I have great Love for him as a friend I do wish to do his further work and get for

him & wife his 2d anointings & if it would be right--and so wait and hope, for another favorable Reply. and Remain very Truly yours

B F Johnson

PS

And now it has come to me to ask the Priviledge of 2d anointing for my son James Fransis, who is the Present Bishop at Tempe, and I think Bps Agent of that Stake. He is over 30 years of age and apears really one of the comeing young men of Zion. and as he expects to come for me the coming spring or early Summer, I should much like if you felt it like his priviledge, that he too have his 2d anointing while Here

B F J

14. Letter of Pres. Woodruff to Elder James H. Martineau. Letter dated 2 September 1887.

Sept. 2nd. 1887

Elder James H. Martineau  
Logan

Dear Brother:

The Indian girl Viroqua Johnson concerning whose second anointings you write to me, I think is a case that should be deferred for the present. You are at liberty to have her baptized for and have someone have Endowments for her: but at present I think it is improper for the ordinance of Second Anointing to be administered in her behalf.

With kind regards

Your Brother. Wilford Woodruff

15. Letter from Pres. Wilford Woodruff. 19 September 1887.

Sept. 19th, 1887

Elder J. H. Martineau  
Logan, Utah

Dear Brother,

Your letter of the 14th inst., in which you suggest the propriety of Sister Adeline B. Benson, wife of Brother E. T. Benson, deceased, acting for the wife of Brother Joel H. Johnson, who is deceased, in receiving second anointings, has been received and considered.



I see no objection to Sister Benson acting in this capacity for Sister Johnson inasmuch as she is the latter's friend and Sister Johnson has none other kin who are in a position to receive this ordinance for her.

With kind regards. Your Brother,

Wilford Woodruff

16. Letter from Wilford Woodruff, 26 October 1887.

October 26th, 1887

Elder James H. Martineau  
Logan

Dear Brother,

Your letter of the 18th inst. in which you express your wishes concerning an Indian girl who has been sealed to you receiving her second anointing, and also respecting her doing work for 7 or 8 of the early martyrs, unmarried women, and having them sealed to you, has been received.

I think it is better for you to defer the ordinance of second anointing for this indian girl who has been sealed to you since her death. It will be no lost to her for the present.

As to the martyrs of whom you speak, we see no impropriety in having the ordinance of baptism attended to for them, especially if you know who they are: but before having them sealed to you, you should certainly have some knowledge of them and of your right to have them, as others may claim that they have a better right than you hereafter.

With kind regards,

Your Brother,

Wilford Woodruff

17. Emma Smith Woodruff Collection. Church Historian's Office. 1887(?).

James Pexton died 1st May 1887, born 9th March 1831.

His wife Hannah Pexton married him in England and they were sealed in the Endowment House 1855. He took another wife considerably neglected his first and she obtained a divorce

from him through the courts. Now comes the question of Second Anointing raised by the eldest son who [is] doing work in the Temple, wished his father to receive his full blessings with his mother Hannah Pexton. She reports to James Pexton came to her in a dream and asked her to forgive him. She is willing to forgive him. Wishes to know if she should be resealed to him, and whether it would be proper for him to have his full blessings and she enjoy the same with him. The son James D. Pexton is 39 years of age [and is the] 2nd Counselor to Bp Thos H. G. Parks of the North Ward Nephi. Is he old enough to receive his full blessings? and then stand for his father. Sister Hannah Pexton who lives in Nephi, called upon Pres. Woodruff and asked these questions and it was taken under advisement.

(signed)

George Teasdale

18. Letter from Pres. Wilford Woodruff, 24 January 1888.

January 24th, 1888  
President Angus M. Cannon,  
Salt Lake Stake.

Dear Brother,--

Your letter in reply to mine upon the subject of second anointings for Brother George Lufkin and Brother James Townsend, has been received and considered.

Whoever attends to the ordinances for Brother Townsend should certainly take his last wife to the Temple with them, so that she might receive the blessing as well as the deceased wife. Is Brother George Lufkin the proper person, who is as worthy as he, who is nearer as heir to the Townsend Family than he is? If he is the proper party to represent Brother Townsend, under the circumstances you are at liberty to inform him that if he will get his recommendation properly signed, I will endorse it for him to receive his second anointing and to act for Brother Townsend, on condition, also, that he takes Brother Townsend's surviving wife with him.

Now, in relation to the other subject which you mention--the cases of worthy men and women who are aged who have not had their second anointings, and who, are waiting to have this privilege accorded to them, being counseled by, you not to ask for the privilege. We think such cases deserve consideration, and where you know of aged men and woman who are worthy to receive this ordinance, I would like you to forward their names to me for consideration: and these that we decide as proper persons to receive this ordinance can have their recommendations signed to that effect.

With kind regards,

I am

Your Brother,

W. Woodruff.

19. Letter from Pres. Wilford Woodruff, 7 February 1888.

On February 7th, 1888

Mrs. E. J. D. Townsend,

Your letter of the 4th., describing your case in past relations and your wish concerning receiving your second anointings again, came duly to hand and has been considered. I think you should be permitted to have your second anointings with your husband, Brother Townsend, and if a recommendation be forwarded to me, properly signed by your Bishop and the president of the stake, I will have it endorsed for you to receive that ordinance with your husband.

With kind regards,  
your brother,

W. Woodruff.

20. Letter to Pres. Wilford Woodruff, dtd 24 February 1888, from Eliza I. Jones; 10th Ward, Salt Lake City; Church Archives; Wilford Woodruff Collection.

1888

Salt Lake City Feb 24th

President Woodruff

Dear Brother

Will you please answer a few questions. I wish to ask. you I am the widow of Thomas. C Jones of your Circle he died soon after we came from Logan Temple working for our Dead and haveing our 2d Ontingins whear we told to attend to the Washing of Feet at home the baby was sick after we came home so I asked Bro Jones when we should attend to it and he sead we had better wait till the baby is better but he was taken sick and Died before it was attended to can that be done by Proxey or not as I feel sorry about it for he was a good man and I gave him 2 liveing Wifes and 3 Dead ones and worked hard to help him to keep them.

[Letter from Pres. Woodruff to Eliza I. Jones; Church Archives under date:]

Feb. 24th, 1888.

Mrs. Eliza I. Jones  
10th Ward, Salt Lake City

Dear Sister:

The ordinance of which you speak, and which you say you failed to attend to before the death of your husband, is one that should not be written about, and it cannot be attended to by proxy. Your husband is dead and, so far as the ordinances is concerned, it is all right. If there are any of his children who were not born in the covenant and they are dead, a living child, or children can officiate for them in being sealed to their parents.

You ask a question whether a sister can be sealed to her first husband, who never heard the Gospel, if she has embraced it and been married and sealed to another.

We do not consider it safe for a woman in the Church to be sealed to a man who died before receiving the Gospel.

With kind regards,

Your Brother,

/s/ W. Woodruff

21. Letter from Wilford Woodruff, March 8, 1888.

March 8th, 1888

Elder Brigham Young,

Dear Brother,

Sister Zina D. H. Young has written to me concerning two of your father's deceased wives receiving their second anointings. She desires to officiate for them, to which I have consented. As you are the heir, some arrangements should be made by yourself and her for some person to act in your father's stead in this ordinance. She will probably try to see you. If you can communicate with her and let her know where you can be found, no doubt she will appreciate it.

With kind regards,

Your Brother,

W. Woodruff

22. Letter from Pres. Wilford Woodruff, 29 March 1888.

March 29th, 1888

Prest. M. W. Merrill,  
Logan Temple.

Dear Brother:

Brother Lyman O. Littlefield has applied to me for the ordinance of second anointing for himself and his wives, whom he represents as 8 in number. Brother Littlefield is one of Zion's Camp and I think that he is entitled to this sacred ordinance. You will, therefore, please administer it to him and his living wife or wives, and to them also on behalf of his deceased wife.

With kind regards,

Your Brother,

W. Woodruff

23. Letter from Pres. Wilford Woodruff, 23 April 1888.

April 23rd, 1888

President M. W. Merrill  
Logan Temple

Dear Brother:

Brother Lyman O. Littlefield's wife was the widow of Bro. Luman Heath, a faithful elder in the Church, who died many years ago. She was sealed to her husband in the Nauvoo Temple and at that time acted as proxy for a deceased wife of Brother Heath's. Bro. Littlefield has applied to me to have the privilege granted to officiate for Bro. Luman Heath, that he and his deceased wife and sister Littlefield should receive their second anointing. You are hereby authorized to administer this ordinance to Bro. Littlefield for Bro. Heath, and to his wife (who is Bro. Heath's wife for eternity) for the sister Heath who is dead, and for herself.

With kind regards,

I remain your brother

Wilford Woodruff

24. First Presidency Letterpress Copybooks, 1877-1949, Vol 18:841-843 CR/1/20/#15.

PRESIDENT'S OFFICE,  
Salt Lake City, Utah, May 22, 1888

Bishop S. A. Woolley,

Ninth Ward, Salt Lake City.

Dear Brother:

I have read with interest your favor of the 16th., in which you set forth the circumstances connected with the life and demise of your son Samuel Henry.

I have no doubt that he was a most excellent young man, as what you say about him is fully corroborated by Brother George Q. Cannon, who appears to have been well acquainted with him. It would give me pleasure to grant the request which you make concerning his receiving his second anointing if I did not have a feeling that there is an impropriety in administering this ordinance to young men, either living or dead, at the present time. In the days of the Prophet Joseph and Brigham this ordinance was not sought for and would not have been administered to any who did seek for it. It was administered only to aged people, or men who were advanced in life, who had been well tried and proved. I have received since President Taylor's death a number of requests from parents and others whose sons have died, asking me to grant them the privilege of officiating in this ordinance on behalf of their sons. I have invariably declined to grant these requests, because I have felt under the circumstances it would not be proper to do so. Your son will lose nothing by not having this attended to now, and you can comfort your heart with the reflection that you have done all that you can for him at[p.2]the present.

You ask whether a person who has once been married in the Endowment House or Temple, and is left a widow or a widower, commit adultery by marrying again when the ceremony is performed by a justice of the peace or civil officer.

There is a manifest impropriety, which every Latter-day Saint who has had his or her endowments should perceive, in such a person going to a civil officer to have a ceremony of marriage performed. The fact that such a person does so is an evidence that he or she is falling away, because if in good standing a recommendation could be obtained for the Temple, where the ceremony could be performed according to the order which God has instituted. But a person marrying under such circumstances does not commit adultery.

You ask some other questions concerning how many living wives a man must have to fulfil the law.

When a man, according to the revelation, marries a wife under the holy order which God has revealed and then marries another in the same way, he enters into the new and everlasting covenant, and so far as he has gone he has obeyed the law. I know of no require-

ment which makes it necessary for a man to have three living wives at a time.

I enclose herewith the answer to Sister Fail. I sent it to you that you may see its contents and then hand it to her.

The case of Henry Lovesey and Emma Townsend, which you describe, is not very savory one in all its particulars, and I feel that she had better let the matter rest for the present. I do not feel clear in my mind about breaking the seal "with the [p.3] old man" or consenting to the change that she seems anxious to make.

With kind regards,

I remain Your Brother,

W. Woodruff

25. First Presidency Letterpress Copybook, 1877-1949; Vol 18:858. January 1888 to June 1888. Church Archives CR/1/20/#15.

PRESIDENT'S OFFICE

Salt Lake City, Utah, May 24, 1888

Elder J. Don Carlos Young,

Architect Salt Lake Temple.

Dear Brother:

I take the liberty of making the following suggestions to you respecting the Temple as they now occur to us, and it is proper that they should be before you for your consideration, that you may be able as you progress to make the necessary arrangements to carry out these suggestions:

A room should be prepared, convenient to the entrance, for the President of the Temple to hold private interviews with parties who may wish his counsel.

Care should be taken to have the Recorder's Room conveniently situated for the work they have to do, be well lighted, and should have at least one vault immediately connected with it. It must not be understood from this that one vault only is needed in this Temple. The vaults which are to contain books and papers should be well ventilated, and have communication with the outside air.

In the Logan and Manti Temples the rooms designed for the ordinance of second anointing are quite plain. In this Temple the rooms should be as well situated and at least as elegantly decorated as any other room in the building, so as to impress those who receive this sacred ordinance with its importance and elevated and solemn character. It would be well if two small dressing rooms could be near by or connected with it.

A good room convenient for its purposes should be provided for the President of the Temple; also suitable rooms for the Presidency of the Church and the leading authorities.

We shall from time to time, probably, amek further suggestions as they may occur to us in regard to the interior arrangements of the Temple. We desire that the greatest pains will be taken by yourself to have everything done in the most perfect manner, and so carefully considered beforehand that we will not be under the necessity of making changes or tearing down work that has already been done. We know that you have labored under disadvantages because of the incompleteness of the plans turned over to you, and also because of the improvements that you have felt compelled to make in those plans. We would much prefer holding the work in abeyance till you can feel sure that whatever is required to be done is done properly, than to have it pushed forward without the plan being well matured. At any time when you wish to submit any questions concerning the work we shall be glad to accord you an interview upon your notifying us to that effect.

It will be well for you to keep this letter where you can refer to it.

With kind regards, and praying the Lord to bless you in the performance of the important labor entrusted to you,

I remain,

Your Brother,

/s/ Wilford Woodruff

26. First Presidency Letterpress Copybooks, 1877-1949, pp. 135-136, CR/1/20/#16

June 26, 1888

President Daniel H. Wells:

. . . . You mentioned the name of Brother Lewis Anderson, assistant Recorder. I infer that he is a young man: I have felt impressed not to grant permission for this ordinance (2nd Anointing) to be administered to any but aged and faithful men, and if you can get along without administering this ordinance to him, it would be better.

Wilford Woodruff

27. Letter from John D. T. McAllister to Elder Alonzo Russell, August 7th, 1888.

Holiness to the Lord.  
ST GEORGE TEMPLE.



P.O. Box 531.

St George, Utah, 7th Aug 1888

Elder Alonzo H. Russell  
Grafton.

Dear Brother.

Yourself and wives are approved for Second Anointing.

The Temple will open for ordinance work on the 4th of September next. Bring Temple clothing and two towels each. Kind regards to all in Grafton. Bishop [unreadable].

Your Brother  
/s/ John D. T. McAllister

28. First Presidency Letterpress Copybooks, 1877-1949, p. 763,  
CR/1/20/#16.

PRESIDENT'S OFFICE  
Salt Lake City, Utah, Oct 22, 1888

President W. G. Smith  
Morgan.

Dear Brother:

Your pencil memoranda, dated Oct 18th, showing a list of names of persons in Morgan Stake deemed worthy to receive their second anointings, came duly to hand.

There seems to be some misunderstanding in these matters by you in sending such a formidable list, and in such a manner as the one received. In such an important matter as second anointings it is not expected that the Stake or the Wards are to be hunted over to find names to recommend for such an ordinance. It is only contemplated that we be furnished with the names of those who are deemed worthy by the Presidency of the Stake, and who are quite ages, and whose life and labors in the Church have been such as to entitle them to this blessing. When such names are submitted the ages of the parties should be noted, and you will be informed as to their acceptance before the parties receive any information or their recommends are endorsed to go to the Temple.

Trusting that you will now understand this matter thoroughly and will act accordingly, and with kind regards,

I am, Your Brother,

W. Woodruff

29. First Presidency Letterpress Copybooks, 1877-1949, p. 781,  
CR/1/20/#16.

Oct 24, 1888

Elder Charles Sperry

. . . In such sacred matters as second anointings it must be understood that those only who are quite aged, and whose life and labors in the Church entitles them to this blessing shall be recommended by the Presidency of the Stake, and in submitting such names the ages of the parties should be noted.

Wilford Woodruff

30. First Presidency Letterpress Copybooks, 1877-1949, pp. 859-860, CR/1/20/#16.

PRESIDENT'S OFFICE

Salt Lake City, Utah, Nov. 13, 1888

President D. H. Wells,

Manti Temple.

Dear Brother:--Your letter of Nov. 9th representing the wishes of Sister Sarah Clarke who was sealed to David Wood in Salt Lake City in 1854 to have her second anointings, also to officiate for Brother Wood's First wife who is dead, has been received.

You say that Brother David Wood received his second anointing in 1867, but neither of his wives was anointed to him at that time because his first wife was not present. You are hereby authorized to administer that ordinance in behalf of Brother Wood's first wife, and afterwards Sister Smith can also be anointed to Brother Wood. It will be necessary for some persons who have received this ordinance to officiate for Brother and Sister Wood, deceased, and Sister Smith can act for herself. You can arrange about that.

In regard to establishing a rule in such cases as this one, as you intimate in your letter, I do not desire it be so; but prefer that all matters pertaining to this ordinance shall first be referred to me, as also all cases where a living man has had his blessings and brings his wife or wives to receive theirs: he and they should first have permission before the ordinance is performed.

With kind regards,

Your Brother in the Gospel,

W. Woodruff

31. First Presidency Letterpress Copybooks, 1877-1949, pp. 424-425, CR/1/20/#17.

March 16th, 1889

President Ira N. Hinckley,  
Fillmore.

Dear Brother:--The enclosed recommend for Christian P. Boreguard and his wife Anna to obtain their second anointings, is returned herewith for corrections.

In regard to these matters, I will say that it is not expected that the Bishops will take these cases in hand and recommend persons for this ordinance.

The instructions which have been given on this subject are, that the President of the Stake, as they shall find from time to time in their Stake those brethren who are aged, and who have been faithful in the Church during their lives, and through their untiring energies have proven themselves worthy of this blessing, will take note of such cases and, through the President, will submit to me the names of such persons and their wives, both living and dead, who have also been faithful and are worthy for consideration. In forwarding to me the names of such persons, I must have the age, in years, of each one named. It is not expected that any person will be informed of what action is being taken until [p.425] after their names are approved and their recommends properly endorsed by me. Faithful and worthy aged brethren who have died without this blessing, should be remembered with their wives in this connection.

After names of worthy aged persons have been submitted by the President of the Stakes and been approved by me. the usual recommend can then be forwarded, with a slip of paper calling my attention to the fact.

Trusting this will be satisfactory to you, and with kind regards,  
I am your Brother

W. Woodruff

32. First Presidency Letterpress Copybooks, 1877-1949, pp. 430-431, CR/1/20/#17.

March 19th 1889

President John D.T. McAllister,  
St. George Temple.

Dear Brother:--Your letter of Feb. 27th, asking certain questions pertaining to Temple ordinances, has been received and considered.

In regard to your last question, pertaining to a woman having been sealed and anointed [second anointing] to her husband, but subsequently divorced from him, he continuing a faithful, good man, etc, is she to be anointed to a second good man as though she never had been anointed? I answer, No. In such a case it will not be proper for the sister to be again anointed.

Your second question as to my having any word for you in relation to adoption---

I would say it will be well to leave the matter of adoption for the present as they have been, and not make any changes. This will also answer your question in regard to going back as far as records can be obtained correctly in adoptions. [p.2]

In relation to children who are old enough to be baptized [&] who are dead, receiving their endowments. I will say that in performing ordinances for the dead it is safe to follow the rules observed in regard to the living, unless there may be special occasions which can be attended to when the circumstances require.

With kind regards,  
I am you Brother,

W. Woodruff

33. Letter from Phineas W. Cook, to Pres. Wilford Woodruff, 11 June 1889, Wilford Woodruff Incoming Corr. Un cataloged CHO.

Garden City Rich Co Utah

11th of June 1889

President Woodruff

Salt Lake City, Dear Brother,

I with my youngest wife, have received our 2d anointing, but the 2 older ones have not yet been able to get to the temple, to attend to theirs but intend to as soon as circumstances will permit. I was informed there was another ordinance which might be given at some future time in an upper room. Can we not pass through them all for that is my blessing given by the Patriarch. So I feel to ask for all, although the day may be breaking, I cannot let thee go, except thou bless me. So said our father Jacob. I have one wife who died in the faith. She was a good saint, she had her endowment in the Endowment house in Salt Lake, and was sealed to me by permission of President Taylor. Can she receive the 2d anointing by Proxy. Should not those wives that have been sealed to me who died out of the church, be adopted to their parents who will have done the work for [her] in the temple. And should not those parents, who adopted to us who have done this work for them, as we have been adopted. I suppose none of these recieve a 2d anointing who have not recieved the gospel in the flesh. Please excuse me, for so much inquisitiveness for I know not where else to apply for this information. The spirit prompts me to ask is there not another ordinance yet concerning a rod, if so can I receive it. I do not know that there is, but I feel to ask for all that is for me. Your brother

(over)

Phineas W. Cook

Jesus said seek and ye shall find, knock and it shall be opened unto you, I feel that a blessing that is not worth asking for is not worth having, and if I ask and am refused I hope it will not injure me. P.W.C.

[In pencil & different handwriting]:

He has got all the ordinances he has a right to.

34. Letter from Wilford Woodruff to Phineas W. Cook, June 18, 1889, CR/1/20/#17/p. 766.

June 18th, 1889

Elder Phineas W. Cook,  
Garden City, Rich Co.

Dear Brother:--I have received your letter of the 11th inst., in which you speak of another ordinance in addition to the second anointing, which might be given at some future time in an upper room.

You have received all the ordinances which we administer. The ordinance to which you refer is one between yourself and your family, and which doubtless was explained to you when you received your second anointing.

Your wife who is dead, and who, you say, was a faithful woman, can receive her second anointing. One of your other wives can act for her. Those who died out of the Church, and who have been sealed to you since, need not at the present time receive this ordinance. We do not administer it to those who are in this condition.

As to the ordinance connected with the rod, we know nothing of that. You will have to wait for awhile or until we meet Aaron.

Of course, your present living wives, if they are worthy and can obtain recommendations from the Bishop, can receive the ordinance of second anointing, whenever it will be convenient to you and to them.

With kind regards,

I am your brother,

W. Woodruff

35. First Presidency Letterpress Copybooks, 1877-1949, p. 583,

CR/1/20/#18.

Jan. 21, 1890

President D. H. Wells,

Manti Temple

Dear Brother:--Your favor of 16th inst. suggesting that Elder John Hollister and his wife Lovina, both deceased, be granted the privilege of Second Anointings is received and the request granted.

Brother Reynolds says, that if he informed Sister Cox she had not received her Second Anointing he was in error as according to the record Cordelia C. Morley born at Kirtland 28th Nov. 1823 was anointed to the Prophet Joseph Smith in the Temple at Nauvoo 27th Jan. 1846; Elder Parley P. Pratt officiating.

Your Brother  
W. Woodruff

36. First Presidency Letterpress Copybooks, 1877-1949, p. 112, CR/1/20/#19.

April 23, 1890

President D.H. Wells,  
Manti Temple.

Dear Brother:

The following brethren and sisters have been recommended by President Canute Petersen, and approved by me, to receive their second anointings, when they present themselves at the Temple, with their recommends you are authorized to perform that ceremony in their behalf:

|  |                                 |
|--|---------------------------------|
| David Candland, Chester, age 71.                     |                                 |
| Annie Candland                                       | 52                              |
| Hannah   | 50                              |
| Mary Ann   | 44 [deceased]                   |
| Mary Jane "  | 22                              |
| Carline Margaret Olsen, Mayfield, [deceased] age, 66 | Jonathan Midgley, Wales, age 68 |
| Ann K.   | 66                              |
| Peter M. Olsen, Spring City, age 64                  |                                 |
| Karen Marie Olsen,                                   | 66                              |
| Jonas Ottenstrom, Ephraim, [deceased] age 64.        |                                 |
| Marie Kaisq  | 65.                             |
| Sildq Amela  | 56.                             |
| Peter nela   | [deceased] 50.                  |
| Slen Marie   | 67.                             |

Your Brother in the Gospel,

W. Woodruff

37. First Presidency Letterpress Copybooks, Vol 23:423. September 1890 to August 1891. Church Archives CR/1/20/#20.

Mar 13 1891

Prest D. D. McArthur.  
St George.

Dear Brother:

In reply to yours of the 9th inst. I am directed to say that the late Elder Newton Daniel Hall and his two wives are approved for further blessings. This does not include his wife Sarah who married Peter Markin.

In all these cases I am requested to remind you that President Woodruff wishes to know the ages of all who are thus recommended. Upon receipt of the propet recommends for Bro Hall & wives the Prest will endorse it.

Respectfully your Brother

/s/ L. John Nuttall

38. Messages of the First Presidency, Vol. III, p. 228 Circular Letter of the First Presidency November 6, 1891.

Dear Brethren'

It has been decided that it is no longer necessary for those going to the Temples to attend to ordinances therein to send their recommends to President Woodruff to be by him endorsed. The signatures of the Bishop and Stake President will be all that is required.

This decision applies to all ordinances attended to in the House of the Lord, except Second Anointings, which last named will still require the approval of the President of the Church before they can be administered. This being the decision, Bishops of Wards and Presidents of Stakes will see the increased necessity for care, so that no unworthy person will be recommended for ordinances in the Temples.

Your Brethren,

Wilford Woodruff,

George Q. Cannon,

Joseph F. Smith

The First Presidency of the Church  
of Jesus Christ of Latter-day Saints

39. Manti Temple Historical Record. Church Historical Department, CR/21/#6.

Salt Lake City Utah  
26 Aug 1893

Prest. J. D. T. McAllister,  
Manti Temple,

Dear Brother:-

We have made the following ruling which is Self-explanatory, and send it to you for your guidance as President of the Manti Temple.

"Persons having received their endowments, who are otherwise qualified. may act for the dead in the ordinances, of sealing and adoption, without having been Sealed or adopted themselves. But in Second Anointings, none shall be eligible to act for the dead. unless they have received this blessing themselves."

Your Brethren,

Wilford Woodruff  
Geo. Q. Cannon  
Jos. F. Smith.

40. Manti Temple, Historical Record, CR/348/21/V.2/p. 100.

Salt Lake City, Mar. 6. 1897.

Bro. Mc.Allister:

Pres. Woodruff declines to give Seconds to any members of the Church excepting those who have gathered to Zion; he says he must draw the line some where, and this is where he draws it. He says too that all faithful saints who have died without having



the privilege of gathering with the body of the Church will receive all the blessings they are entitled to hereafter.

Yours &c.,  
Geo. P. Gibbs Secy.

41. Messages of the First Presidency, Vol. III, Circular Letter of the First Presidency, April 14, 1900.

Salt Lake City, Utah, April 14th, 1900

Prest. David H. Cannon, St. George.

Dear Brother,

During the lifetime of the late President Wilford Woodruff a rule was established by him not to permit a woman to be anointed to a man unless she had lived with him as a wife. This was a restriction of the rule in such cases which obtained during the lifetime of Presidents Brigham Young and John Taylor. After considering the matter we have concluded to restore the practice as expressed in the following, and which will govern in such cases in the future:

Any woman, who has been sealed to a man in life or by proxy. whether she has lived with him or not, shall have the privilege of being anointed to him inasmuch as he shall have had his second blessings.

Lorenzo Snow  
George Q. Cannon  
Joseph F. Smith

42. Lorenzo Snow Letterbook, p. 942, Ms/f/105/2,

Dec. 22, 1900

Elder D. H. Cannon  
Prest. St. George Temple

Dear Brother:

With respect to Zadok K. Judd's letter (herewith enclosed) asking for second blessings for his father and grandfather, Prest. Snow says that many faithful people have gone into the spirit world without those blessings, and they will lose nothing by it; and all such cases he prefers to refer to the future than to undertake to endorse recommends for persons who cannot be regularly recommended.

Yours etc.  
Geo. F. Gibbs

43. Letter from First Presidency, 4 January 1902.

4 January 1902

President Moses W. Taylor  
Coalville.

Dear Brother:--

This is in answer to your note on the back of a letter written by Elder William Asber to Bishop Joseph Hopkin, of Echoe, in which Brother Asber requests the bishop to take steps to procure for him a recommend in favor of Elias Asber and wife, his deceased brother and sister-in-law.

In the first place we would say that recommends for second blessings are not Bishop's recommends and their names therefore should not appear on them at all. The President of Stakes alone are held responsible for people recommended for second annointings, and where they are not personally acquainted with the parties to be recommended, it would be in order for them of course to satisfy themselves through other reliable sources. In the next place we would say that it is not expected that people shall be found asking that this most sacred ordinance shall be administered to them, but you should take pains to seek out the worthy people under your Jurisdiction, and this by means of your counselors and Bishops. In this particular case however you will be perfectly safe in issuing the recommends sought for, as we personally know the parties to be worthy.

Your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

44. Letter from First Presidency, January 5, 1902.

5 January 1902

President Thomas E. Bassett  
Rexburg.

Dear Brother:--

This is in answer to yours of the 3rd inst.

It is not in order for people to ask for recommends for second blessings. They should be chosen through the Stake Presidency because of their faithfulness, fitness and worthiness to receive this higher ordinance of the house of the Lord. It is understood of course that you have received second anointings yourself, otherwise you had better refrain from recommending for the present. We may say however that second blessings are not administered to single individuals of either sex, but to men and their wives.

Your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

45. Letter from the First Presidency, 4 February 1902.

4 Feb. 1902

President Thos. E. Bassett,  
Rexburg

\*\*\* Further "as far as possible the person recommended ought to be personally known you (sic) and persons recommended should be instructed to regard their business to the temple as strictly private. It is taken for grandid that you will confer with your counselors about such matters, also in cases where the parties are not sufficiently known to you to justify your recommending them, it is understood that you will be free to talk with their bishops or anyone else in whom he may have confidence about them for the purpose of satisfying yourself as to their worthiness to receive these higher blessings, but it should not be known why you make your inquiry about them. It was never intended that bishops should recommend for second blessings: neither that people should ask for recommends to obtain them. On the contrary, they should be sought out, and the strictest privacy should be observed in everything pertaining to this matter."

Your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund

46. Letter to President Joseph F. Smith From the Utah Stake Presidency, March 15, 1902.

David John, President

Jos. B. Keeler,  
L. Holbrook,  
Counselors.

OFFICE OF  
PRESIDENCY UTAH STAKE OF ZION

Provo, Utah, March 15, 1902

President Joseph F. Smith  
Salt Lake City, Utah

Dear Brother:

We are often requested to grant the privilege, or rather to give recommends, to persons to get second anointings for worthy persons who are dead. Up to the month of December, 1900, there was no question, so far as we know, in our Stake about granting this privilege for the worthy dead.

On December 1, 1900, however, the Presidency of this Stake received a letter from President Snow, in which he made the following remarks:

"I would also suggest that for the present you will confine your names to men who are living, and their wives, living and dead, who are worthy,--to assist them to be more faithful and energetic in the future, and not so much for the dead. The time will come when the dead will be properly cared for."

Since the receipt of the above mentioned letter, the Presidency of this Stake have followed President Snow's instructions. But yesterday we received a very pressing request from the family of Brother Franklin Merry Whitmore, of Springville Third Ward, who died Feb. 15, 1902. He leaves one wife living; one died before him. The family has requested that he be permitted to receive his second anointings. Shall we give recommends for this purpose or not?

Respectfully your brethren,

/s/ David John

/s/ Joseph B. Keeler

[Handwritten note:] "If in their judgement he is worthy it will be O.K. to do so."

47. Manti Temple, Historical Record. Church Historical Department. CR/348/21/v.2/p.106.

Office of the First Presidency of the  
Church of Jesus Christ of Latter Day Saints

Salt Lake City Utah June 11, 1902

President John D. T. McAllister,  
Manti Temple.

Dear Brother:--

In answer to yours of the 29th ult, we would say that under the following ruling by the Council of First Presidency and Apostles you would be authorized to administer Second Anointings in behalf of deceased women, after receiving the usual Special temple recommends in their favor signed by the Stake President and endorsed by the President of the Church.

-----Ruling.-----

No person, Males or female, living or dead, can receive [the] highest blessings in the House of the Lord without special recommend for this purpose signed by the President of the Stake and endorsed by the President of the Church. The recommend, for dead as well as living, should be based on competent evidence of faithfulness and, in cases of those who are not members of the Church at their death, on evidence of their chaste and moral conduct in life.

Any woman who has been sealed, in life or by proxy, to a worthy man, whether she has lived with him or not, may have the privilege of being anointed to him, provided he has had his Second Anointings.

Your Brethren,

Jos. F. Smith,  
John R. Winder,  
Anthon H. Lund.  
First Presidency.

P.S. Bishop Madsen's letter herewith Returned.

48. Letter from First Presidency, 1 August 1902.

1 August 1902

President C. R. Hakes.  
Mesa

Dear Brother:--

This is in answer to your of the 23rd inst.

Brethren recommended to the temple for second anointings should be men of experience whose integrity to the work of the Lord is beyond question, and who are known for their continued faithfulness, as it would be very unfortunate thing indeed for a man to receive the higher blessings and afterwards apostatize. The question of age would naturally be a consideration in recommending for the higher ordinances, but it is not to be understood for a moment that you should wait until brethren become old before recommending them to receive these blessings. The chief qualifications are worthiness, fitness and unshaken integrity, and these should be combined in man thus recommended whether they occupy presiding positions or not: but as a matter of course the brethren occupying presiding positions, such as those of the stake presidency, high counselor (sic) president of the high priest's quorum, patriarch and bishop are suppose to be in possession of these qualifications.

The usual form of recommend should be used containing the name of the brother recommended, also the name of his wife or those of his wives, dead or alive, as the case may be, to be anointed to him, and all such recommends should be sent this office for endorsement accompanied by a letter of explanation.

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

49. Letter from First Counselor in Stake Presidency to President Joseph F. Smith, September 5, 1902. Letter was received in SLC on September 8th 1902.

Office of Stake Clerk and Logan Tithing Clerk  
Logan, Utah Sept 5th, 1902

President Joseph F. Smith  
Salt Lake City

Dear Brother:--, In the absence of President Joseph Morrell, I take the liberty of endorsing the following named Brethren and Sisters for their Second Anointing, they being recommended for that blessing by their Bishop, Washington B Rogers, born 1824, Baptized 1838,  
Maryan O. Rogers (Dead)  
Sina Josephene Rogers aged 48 years.

-----

Carl Gustaf Lindblad Born (1836 Baptized 1871)  
Mariea Margretta Lindblad Born 1832 Baptized 1871

Your Brother in the Gospel  
/s/ Isaac Smith  
1st Coun. in Cache Stake

[Joseph F. Smith replied to this letter by sending it back with a handwritten note:] "The Bp's are not expected to recommend members for their 2d blessings. This matter devolves upon the Stake Presidency." J.F.S.

50. Manti Temple Historical Record. Church Historical Department. CR/348/21/v.2/p.112.

Salt Lake City. August 25th 1903.

President J.D.T. McAllister,  
Manti Temple

Dear Brother:--

Complaints have reached us from Presidents of Stakes that persons doing temple work have been advised by temple workers to speak to the President of their Stake about obtaining their Second Anointing. This must not be done, or suggested by any one laboring in our temples. None but Stake Presidents have the right to suggest and recommend persons to obtain their Second Anointings. The reason is plain: those working in the temples see people in their Sunday clothing only, and are not acquainted with their every day life. When such persons come to their Stake Presidents and ask for this blessing, saying they were counselled to do so in the temple, it places him in the unpleasant position, perhaps, that he has to refuse their request, and he is blamed by the applicants. No person has the right to ask for this blessing. He must wait till sought out by his Stake President. If the President of a temple feels impressed with the worthiness of any person, dead or alive, he can make suggestions to the President of the Stake, but he should not mention this to the persons themselves.

Please have these instructions repeated to all laboring in you[r] temple.

Your brethren

Jos. F. Smith  
John R. Winder  
Anthon H. Lund.

51. Letter from First Presidency, 22 September 1903.

22 Sept. 1903

Prest. J. S. Paige Jr.  
Payson

Dear Brother,--

In yours of the 21st inst. we desire to know if a regular recommend should be used for deceased people, when recommending to the temple.

Our answer is that in recommending for second blessings the same form of recommend should be used for the dead as for the living, but when people are recommended who are dead, the fact that they are dead should be so stated in the recommend. It is needless for us to say that you should recommend no deceased person to receive his second anointing without satisfying yourself of his worthiness to receive those great blessings.

Your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

52. Letter from First Presidency, 16 November 1903

16 Nov. 1903

Prest. Tahos. E. Bassett,  
Rexburg

Dear Brother:--

We return here with recommend, endorsed for second blessings, in favor of Sister Dorthy Tompsen.

We note that you say that this sister is making a desperate effort due to some temple work this winter. The question has arisen in our minds, whether or not she now has, or has had a husband: and if a married woman, whether her husband has had his second anointing. If not, her husband, dead or alive, if worthy, should also be recommended, as she cannot have hers alone.

Your brethren,

Joseph F. Smith



John R. Winder  
Anthon H. Lund  
First Presidency

53. Letter from First Presidency, 4 November 1904

November 4, 1904

Prest. Thomas R. Bassett  
Rexburg, Idaho

Dear Brother,

Referring to yours of the 1st inst., recommending Sister Harriot B. Rowberry for second anointing, we would say that a woman cannot receive those blessings except in connection with her husband: and a man so indifferent to the ordinances of the House of the Lord as to neglect doing his own temple work in his lifetime, although, as you say, he might have done so had he been so inclined, can scarcely be considered worthy of second anointing and we do not see how you can consistently recommend him to receive those blessings.

For these reasons we have withheld your endorsement from the recommend sent by you in favor of Sister Rowberry.

Your brethren.

Jos. F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

54. Letter from Lewis Anderson, January 10, 1905.

Office of Presidency  
South Sanpete Stake

Manti, Utah, January 10, 1905

Brother Lars M. C. Christensen  
Manti, Utah....

Dear Brother:

It affords us much pleasure to hand you herewith a recommend for yourself and wife to the Manti Temple to receive your Second Anointing.

We feel that your devotion and service to the Church merits this special favor, and we are sure that you will appreciate it. However, should there be any reason why you cannot avail yourself of this blessing, kindly return the recommend to me.

You may visit the Temple for this purpose at any time, but it would not be well to delay it very long.

You will, of course, understand that this should not be made a matter of conversation.

Your Brother in the Gospel,

/s/ Lewis Anderson

55. Letter from First Presidency, 16 June 1905.

June 16th, 1905

Prest. S. L. Chipman,  
American Fork

Dear Brother:--

Second blessings are intended for those only who have born the heat and burden of the day, and endured faithful to the end: and, as a general thing, they are administered only to people who have gathered with the body of the Church. And in recommending such people it is expected that their worthiness is personally known to the Stake President who recommends them. The case referred to in yours of the 12th inst. cannot for a moment be considered as eligible for these higher blessings.

Your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

56. Letter from First Presidency, 9 December 1905.

December 9, 1905

Prest. Ira W. Hinckley

Philmore.

Dear Brother,--

The First Presidency desire me to inform you that second blessings are not administered to any accepting those who receive the gospel and are known for their worthiness. The women therefore referred to in your letter who have been sealed to Elder Beckstrand, but who did not receive the gospel in their lifetime, should not be recommended by you to receive these blessings.

And furthermore bishops are not competent to recommend for second blessings, and their names therefore should not be on such recommends. This privilege belongs solely to the Stake President in connection with his counselors. The Stake President however may confer with bishops in regard to this matter, but he must become responsible for the recommend through his own signature.

Yours, &c., Geo. F. Gibbs, Secretary.

57. Letter from First Presidency, 21 November 1906.

November 21st, 1906

Prest. C. N. Lund and Counselors,  
North Sanpete Stake.

Dear Brethren:--

We herewith submit answers to the questions contained in yours of the 14th inst.

Question, Where we grant a brother and sister the privilege of second blessings, and they desire the same blessings in behalf of their deceased parents who were true and faithful members of the Church while they lived, shall we grant their request?

Answer' Yes, provided they can be properly recommended.

Question, Where the husband is dead and his widow living, is it alright for her to receive these blessings and have someone who has received them to stand for him, provided of course he was a worthy man?

Answer: Yes.

Question: A brother who was recommended for this purpose a year or two ago asked permission to receive this ordinance in behalf of his son, a worthy young man who had died. Would you approve of this request being granted?

Answer, Not at present.

Question: If the good record of a man is broken by his falling into transgression, say adultery or fornication, and he repents and makes restitution as far as he can do so, and has received forgiveness, can he afterwards, by living a faithful and good life, be entitled to receive these higher ordinances?

Answer: Every such case should stand on its own merits. In some instances it may be highly proper to recommend for second anointings, in others improper. For instance, a man who commits adultery after receiving his endowments should not be recommended to receive second blessings. Let the cases of all such men be considered and determined by the authority on the other side of the veil. But where a man commits adultery before joining the Church or even after baptism but before receiving his endowments his condition is different, and yourself and counselors must be the judges as to his worthiness to receive these blessings.

Question: We have not recommended anyone, only in exceptional cases, who have not reached the age of 50. Is that age limit alright?

Answer: If a man 50 years of age has been faithful he may be recommended for higher blessings.

Your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

57. Letter from First Presidency, 14 March 1907.

March 14th, 1907

Prest. Lewis Anderson  
Manti

Dear Brother:

Please present our complements to Brother McAllister and say to him that it is not customary for woman to be anointed to men, to whom they may have been sealed after death, but with whom

they had not lived in their lifetime as husband and wife in the marriage relation. Both of you will at once perceive the consistency and wisdom of this when you call to mind the fact that the second anointing consists of positive blessings bestowed only upon people who are known, and who can be recommended, for their long and steadfast faithfulness in the Church. And indeed, so particular have the Presidencies been at administering second anointings, that they drew the line between faithful members of the Church who died without gathering with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who have died in a scattered condition to be dealt with by the authority on the other side of the veil. But the main thought intended to be conveyed by us in this particular case is that the parties receiving the blessings must not only be known for their fidelity and faithfulness, but they must be, or have been, husband and wife as well, or one flesh, to use the scriptural expression.

Your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

58. Letter from First Presidency, 13 April 1907.

April 13, 1907

Prest. Oleen Stohl,  
Brigham City,

Dear Brother,--

This is in answer to yours of the 11th inst.

Inasmuch as you can recommend Bro. Robert Henderson and wife, deceased, to receive their second blessings, it will be in order for you to do this. And in fact, this instruction applies to any other faithful members of the Church of your Stake whom you can recommend as worthy to receive these blessings but who passed away without them.

In the case of Bro. and Sister Henderson, Sisters Peters can officiate for Sister Henderson (her mother), and she and the family can agree among themselves as to who shall stand proxy for Bro. Henderson.

With kind regards, your brethren,

Joseph F. Smith

John R. Winder  
Anthon H. Lund  
First Presidency

59. Letter from First Presidency, 14 January 1908.

January 14th, 1908

Prest. Alma Merrill,  
Richmond.

Dear Brother,--

Please find enclosed recommends for second blessings endorsed by President Smith.

The First Presidency direct me to call your attention to the printed form used by you in this instance recommending for a second blessings, and would thank you to let them know if this particular form was prepared by yourself, or purchased by you of the printer already prepared? Their reason for illiciting this information is this, the form is unauthorized, and not in accordance with their mind in recommending for the second anointing. In other words the word "second" should not be in the recommend at all, and you are therefore requested to discard this particular form, and in fact to destroy it.

Instructions have been given so many times in regard to this matter, that it has been taken grandid that every Stake President is fully informed in relation to it. The way to do is to use the common form of temple recommend, and write a letter in connection with it explaining who the people are thus recommended, and given, as near as you can, their ages and a brief account of their lives so that the presidency may by this means gather some idea of their suitableness and worthiness to receive the endorsement of the President. And it is taken for grandid that you take pains to become personally acquainted with everybody recommended by you for second blessings, and you are of course at liberty to adopt every necessary means to acquire the information; and strict privacy should be enjoined by you and all so recommended by you.

Yours, &c.

Geo. F. Gibbs, Secretary

60. Letter from First Presidency, 22 May 1908.

May 22nd, 1908

President Oleen N. Stohl,  
Brigham City

Dear Brother,--

This is an answer to yours of the 21st inst.

People who are not members of the Church during their lifetime are not eligible to receive second blessings. They should not only have been members of the Church, but their faithfulness and worthiness to receive these blessings should be unquestioned, and besides the line has been drawn in favor of those who have either gathered with the body of the Church or died on their way to the gathering place, all others are left to be dealt with by the authority on the other side of the veil. The recommends in favor of Mary Morgan and Mary Ann Love are therefore herewith returned unendorsed.

The case of the grandfather of Sister Owens of Willard City, with his wife who died before the Church was organized, comes within the rule, and it will be for you to therefore to satisfy yourself from the best evidence obtainable as to his worthiness and govern yourself accordingly. If he should be found worthy his wife, in this instance, would be an exception to the rule.

Your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

61. Letter from First Presidency, 22 May 1908.

May 22, 1908

Prest. William Budge  
Logan Temple,

Dear Brother:--

We have just returned to President Stohl two temple recommends, given by him for second blessings in behalf of two women, one of whom was not a member of the Church, the other was but she died also in a foreign land without having gathered with the body of the Church. A brother, living in Box Elder Stake, who had recently been doing work in the Logan Temple in behalf of the women referred to, was told, while there that it was in order now for him to have those women anointed to him, and he therefore procured recommends from his Stake President

to have this work done for them.

We have just informed President Stole that a rule of the temple forbids deceased women who were not members of the Church prior to their demise, or who did not gather with the body of the Church, being anointed to men, therefore, we could not endorse the recommends of the sisters referred to.

We write this for your information: also to say that it is not becoming in brethren to suggest that second blessings be given to anybody, living or dead, unless they are delegated by the President of the Church to act in this capacity, and it would be well therefore for you to so inform your Temple workers.

We are, with kind regards, your brethren,

Joseph F. Smith  
John R. Winder  
Anthon H. Lund  
First Presidency

62. Letter of First Presidency, 16 February 1909

February 16th, 1909

President Isaac Smith  
Logan

Dear Brother,--

The general rule adopted by the First Presidency in regard to the second anointing, is in effect that those blessings should be confined to the faithful members of the Church who have gathered with the body of the Church, or who died on the way in an effort to do so. Inasmuch therefore as you shall be able to satisfy yourself through the testimony of such men as Elders E. W. and Ralph Smith that their father, who died in Australia, where he is said to have gone for the purpose of making money to immigrate himself and family to Zion,--that he died in a state of worthiness. you may consider yourself at liberty to recommend him and his wife for second blessings.

Your brethren,

Joseph S. Smith  
John R. Winder  
Anthon H. Lund



## First Presidency

63. Letter from First Presidency, 24 March 1909.

March 24th, 1909

Prest. Don C. Walker,  
Lewisville.

Dear Brother'--

We regret to say that we could not possibly find time to give second blessings to the large number of brethren and sisters mentioned in yours of the 23rd inst., during the coming conference. The Logan Temple will re-open on the 12th of April, and it may be that Prest. Budge will be able to accomodate your people within the conference date, and we suggest that you write him on the subject.

Your brethren,

John R. Winder  
Anthon H. Lund  
On behalf of the First Presidency

P.S. There were no temple recommends enclosed in your letter. Of course you understand it to be in order that temple recommends should be issued to each man and his wife or wives, and sent here for the endorsement of the President before presenting them at the temple.

If you had consulted us beforehand we should have advised not giving recommends for second blessings to so many at the same time, as privacy and regard to this matter is strictly a required, and this you should charge them with, if they all come at one time especially.

64. Messages of the First Presidency, Vol. 5:110-112 Circular Letter of First Presidency, 1918.

Bishops are not to issue recommends for second anointings: that is the province of Presidents of Stakes, under approval of the President of the Church, and the individuals selected must not be informed until after the issuance of such recommend. As a general rule, such recommends are issued only in behalf of those who have had endowments in lifetime, and have been sealed and lived together faithfully as husband and wife, and who have been valiant in the defense of truth and active in all good works.

Joseph F. Smith

65. Letter from Heber J. Grant. CHO/Ms/f/272/#4/Letter #473.

June 23rd 1921

Prest. William L. Rich,  
Paris, Idaho.

Dear Brother:--

I have signed the seven recommends for second blessings contained in yours of the 22nd inst., and have forwarded the same to President Shepard of the Logan Temple, as requested by you.

The following is one of the instructions given to Stake Presidents in connection with their issuing temple recommends for second blessings:

"Send each and every recommend direct to the President, not by the hand of anybody, the person recommended included. After the President returns the recommend to you bearing his signature of approval, it will then be in order for you to deliver it in person to the head of the family thus recommended, explaining to him in a private confidential way the sacredness of the ordinance, cautioning him at the same time not to speak of it to anybody outside the temple: and in the interest of privacy you are requested not to send more than one family to the temple the same week bearing a recommend of this character."

If you and Prest. Sheperd of the Logan temple can agree between yourselves that these blessings can be administered to each family recommended by you without other families so recommended knowing anything at all about it, you have my consent that the recommends be acted on during the week of the visitation of yourself and people at the temple, otherwise the instruction in regard to this matter should be strictly adhered to.

Your brother,  
Heber J. Grant

66. This is from a xerox of an original typescript For 1901-1921

To the Stake President:--

1. Give names in full, using one form only and the next for each and every family.
2. Leave the line commencing with the word "for" blank.
3. Send each and every recommend direct to the President, not by hand of anybody, the person

recommended included. After the President returns the recommend to you bearing his signature of approval, it will then be in order for you to deliver it in person to the head of the family thus recommended, explaining to him in a private confidential way the sacredness of the ordinance, cautioning him at the same time not to speak of it to anybody outside the temple: and in the interest of privacy you are requested not to send more than one family to the temple the same week bearing a recommend of this character.

4. All persons thus recommended should be true and faithful men, as a general thing ripened by age and experience, men valiant for the truth, who have never been known to waiver in the defense of the faith or to withhold their allegiance to or their support of the constituted authorities of the Church, as well as of clean moral lives, and their wives true and faithful Latter-day Saints. If there should be any doubt in your mind as to the entire worthiness of any person contemplated by you, it would be quite in order for you to satisfy yourselves by inquiry, but without mentioning the purpose thereof.

5. In the earlier life of the Church, the President thereof made the selections himself, but on account of its growth numerically, the Stake President, and he alone, has been designated to do this for him, subject of course to his approval and the Stake President therefore becomes the sole custodian of this book.

6. A letter addressed to the President should accompany each recommend, giving a brief account of the man thus recommended. A valiant, faithful men, deceased, should not be overlooked. They may be recommended on the strength of the testimony of faithful men who knew them, whose testimony can be relied on.

67. Letter from First Presidency, 18 March 1922.

18 March 1922

Presidents David John Joseph B. Keeler  
Provo

Dear Brother,--

Referring to yours of the 15th inst. we would say that President Woodruff's instructions to Stake Presidents on the subject of recommending for second anointing limited them to persons who had gathered with the Church, whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these higher blessings, but who through death were deprived of them, should receive them by proxy. It would be in order therefore to extend your recommends to Franklin P. Whitmore, deceased, inasmuch as you knew him to be worthy.

Your brethren

Joseph F. Smith  
John R. Winder  
First Presidency

P.S. Names of wives of deceased persons recommended for second blessings must be given recommends.

(Anthon H. Lund name does not appear in this letter since he passed away in 1921, and another counselor had not yet been chosen.)

68. Letter from Heber J. Grant, January 30, 1926. CHO/Ms/f/272/ #14/Letter #448.

January 30, 1926

President S. L. Chipman  
American Fork,  
Utah

Dear Brother Chipman,

I have your letter of the 27th inst., enclosing one from Brother Arthur Bradder, making application for his Second Blessings.

Second blessings are only given by the President of the Church upon recommendation of a member of the Council of the Twelve. At some time when one of the Apostles is in your stake, if he feels to properly recommend Brother Bradder, the matter will be taken under advisement.

I return his letter herewith.

Sincerely your brother,

Heber J. Grant

A. Enc.

69. Letter from First Presidency, October 19, 1926. CHO/Ms/f/ 272/#16/Letter #266.

October 19, 1926

President Joseph W. McMurrin  
153 West Adams St.,  
Los Angeles, Calif.

Dear Brother McMurrin:

Answering your letter of October 11th.

We find upon inquiry that it has been some years since ordinances bestowing second blessings have been performed in cases where both parties are dead.

Where people are sealed in the temple for and on behalf of the dead, or in cases where people who are dead were themselves sealed while living, the feeling has always been that every privilege, power and blessing of every description will be given to them, if they have lived worthy of same, and that they could not have more even if they had additional blessings sealed upon them. We, therefore, feel that there is no necessity of performing the ordinances that Sister Smith requests.

With kindest regards,

Sincerely your brethren,

/s/ Heber J. Grant

/s/ A. W. Ivins

/s/ C. W. Nibley

First Presidency